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ART. I. Sir R. C. Hoare's *Translation of the Itinerary, &c. of Giraldus Cambrensis.*

[*Art. concluded from p.* 12.]

IT is truly observed by Sir Richard Hoare, that though the tour of Wales has lately become very fashionable, and though numerous volumes relative to the principality have been published, little new and important information can be obtained from the generality of these accounts; since each includes so much repetition of matter that occurred in preceding works. The modern tourist, however, may derive satisfaction from authentic details respecting the manners, architecture, and situation of Wales at the remote period of six hundred years past; and in these points of view the relations of Giraldus de Barri are desirable objects of consultation. In our last number, we commenced a survey of these curious monuments; and we resume with pleasure our report of them.

The county of Penbroch, now called Pembroke, introduces this description of the native place of Giraldus:

'The castle called Maenor Pyrr, that is, the mansion of Pyrrus, who also possessed the island of Caldey, which the Welsh call Inys Pyrr, or the Island of Pyrrus, is distant about three miles from Penbroch. It is excellently well defended by turrets and bulwarks, and is situated on the summit of a hill extending on the western side towards the sea-port, having on the northern and southern sides a fine fish-pond under its walls, as conspicuous for its grand appearance as for the depth of its waters, and a beautiful orchard on the same side, inclosed on one part by a vineyard, and on the other by a wood, remarkable for the projection of its rocks, and the height of its hazel-trees. On the right-hand of the promontory, between the castle and the church, near the site of a very large lake and mill, a rivulet of never-failing water flows through a valley, rendered sandy by the violence of the winds. Towards the west, the Severn sea, bending its course to Ireland, enters a hollow bay at some distance from the castle; and the southern rocks, if extended a little further towards the north, would render it a most excellent harbour for shipping. From this point of sight, you will see almost all the ships from Great

Britain, which the east wind drives upon the Irish coast, daringly brave the inconstant waves and raging sea. This country is well supplied with corn, sea-fish, and imported wines; and what is preferable to every other advantage, from its vicinity to Ireland is tempered by a salubrious air. Demetia, therefore, with its seven cantreds, is the most beautiful as well as the most powerful district of Wales; Penbroch, the finest province of Demetia; and the place I have just described, the most delightful part of Penbroch. It is evident, therefore, that Maenor Pyrr is the pleasantest spot in Wales; and the author may be pardoned for having thus extolled his native soil, his genial territory, with a profusion of praise and admiration.'

The reports of later travellers do not sanction the preference here given to Pembroke and Maenor Pyrr, or Manorbeer, as it is styled in the modern tours.

Giraldus's account of his favourite St. David's is a comparatively advantageous specimen of the present narrative, which we shall submit to our readers:

'We are informed by the British historians, that Dubricius Archbishop of Caerleon, sensible of the infirmities of age, or rather being desirous of leading a life of contemplation, resigned his honours to David, who is said to have been uncle to King Arthur; and by his interest the see was translated to Menevia, although Caerleon, as we have observed in the first book, was much better adapted for the episcopal see. For Menevia is situated in a most remote corner of land upon the Irish ocean, the soil stoney and barren, neither clothed with woods, distinguished by rivers, nor adorned by meadows, ever exposed to the winds and tempests, and continually subject to the hostile attacks of the Flemings on one side, and of the Welsh on the other. For the holy men who settled here chose purposely such a retired habitation, that by avoiding the noise of the world, and preferring an heremitical to a pastoral life, they might more freely provide for "that part which shall not be taken away:" for David was remarkable for his sanctity and religion, as the history of his life will testify. Amongst the many miracles recorded of him, three appear to me the most worthy of admiration: his origin and conception; his pre-election thirty years before his birth; and what exceeds all, the sudden rising of the ground, at Brevy, under his feet while preaching, to the great astonishment of all the beholders.

'Since the time of David, twenty-five archbishops presided over the see of Menevia.'—

'Till lately the see of Saint David's owed no subjection to that of Canterbury, as may be seen in Bede's English History, who says, "That Augustin, Bishop of the Angles, after the conversion of King Ethelfred, and his people, called together the British Bishops of Wales on the confines of the West Saxons, as legate of the apostolic see. When the seven bishops appeared, Augustin sitting in his chair, with Roman pride, did not rise up at their entrance. Observing his haughtiness (after the example of a holy anachorite of their nation), they immediately returned, and treated him and his statutes with contempt, publicly proclaiming that they would not acknowledge him for

for their archbishop; alleging, that if he now refused to rise up to us, how much more will he hold us in contempt, if we submit to be subject to him!" That there were at that time seven bishops in Wales, and now only four, may be thus accounted for; because perhaps there were formerly more cathedral churches in Wales, than there are at present, or the extent of Wales might have been greater. Amongst so many bishops thus deprived of their dignity, Bernard, the first French Bishop of Saint David's, alone defended the rights of his church in a public manner; and after many expensive and vexatious appeals to the court of Rome, would not have reclaimed them in vain, if false witnesses had not publicly appeared at the Council of Rheims, before Pope Eugenius, and testified that he had made profession and submission to the see of Canterbury. Supported by three auxiliaries, the favour and intimacy of King Henry, a time of peace and consequent plenty, he boldly hazarded the trial of so great a cause, and so confident was he of his just right, that he sometimes caused the cross to be carried before him during his journey through Wales.

'Bernard, however commendable in some particulars, was remarkable for his insufferable pride and ambition. For as soon as he became courtier and a creature of the king's, panting after English riches by means of translation, (a malady under which all the English sent hither seem to labour), he alienated many of the lands of his church without either advantage or profit, and disposed of others so indiscreetly and improvidently, that when ten carrucates of land were required for military purposes, he would with a liberal hand give twenty or thirty; and of the canonical rites and ordinances which he had miserably and unhappily instituted at St. David's, he would hardly make use of one, at most only two or three. With respect to the two sees of Canterbury and Saint David's, I will briefly explain my opinion of their present state. On one side, you will see royal favour, affluence of riches, numerous and opulent suffragan bishops, great abundance of learned men, and well skilled in the laws: on the other side a deficiency of all these things, and a total want of justice: on which account the recovery of its antient rights will not easily be effected, but by means of those great changes and vicissitudes which kingdoms experience from various and unexpected events.

'The spot where the church of Saint David's is built, and first founded in honour of the Apostle Saint Andrew, is called the Vale of Roses; which ought rather to be named the Vale of Marble, since it abounds with one, and by no means with the other. The river Alun, a muddy and unproductive rivulet, bounding the churchyard on the northern side, flows under a marble stone, called Lechlavar, which has been polished by continual treading of passengers; concerning whose name, size, and quality, we have treated in our Prophetic History. Henry the Second, on his return from Ireland, is said to have passed over this stone, before he entered the church of Saint Andrew and Saint David.'—'The king entering the church founded in honour of Saint Andrew and Saint David, devoutly offered up his prayers, and heard mass performed by a chaplain, whom

alone out of so large a body of priests, Providence seems to have kept fasting till that hour, for this very purpose. Having supped at Saint David's, the king departed for the castle of Haverford, distant about twelve miles. It appears very remarkable to me, that in our days, when David the Second presided over the see, the river should have flowed with wine: and that the spring called Pistyll Dewi, or the Pipe of David, from its flowing through a pipe into the eastern side of the church yard, should have ran with milk. The birds also of that place, called jack-daws, from being so long unmolested by the clergy of the church, were grown so tame and domesticated as not to be afraid of persons dressed in black. In clear weather the mountains of Ireland are visible from hence, and the passage over the Irish sea may be performed in one short day; on which account William, the son of William the bastard, and the second of the Norman kings in England, who was called Rufus, and who had penetrated far into Wales, on seeing Ireland from these rocks, is reported to have said, "I will summon hither all the ships of my realm, and with them make a bridge to attack that country." Which speech being related to Murchard Prince of Leinster, he paused a while, and answered? "Did the king add to this mighty threat, If God please?" And being informed that he had made no mention of God in his speech, rejoicing in such a prognostic, he replied, "since that man trusts in human, not divine power, I fear not his coming."

We close our extracts from the Itinerary with the passages in which the author states the effects of the mission, and draws a sketch of the Archbishop:

'During this long and laudable legation, about three thousand men were signed with the cross: well skilled in the use of arrows and lances, and versed in military matters; impatient to attack the enemies of the faith; profitably and happily engaged for the service of Christ, if the expedition of the Holy Cross had been forwarded with an alacrity equal to the diligence and devotion with which the forces were collected. But by the secret, though never unjust judgment of God, the journey of the Roman emperor was delayed, and dissensions arose amongst our kings. The premature and fatal hand of death arrested the king of Sicily, who had been the foremost sovereign in supplying the holy land with corn and provisions during the period of their distress. In consequence of his death, violent contentions arose amongst our princes respecting their several rights to the kingdom; and the faithful beyond sea suffered severely by want and famine, surrounded on all sides by enemies, and most anxiously waiting for supplies. But as affliction may strengthen the understanding, as gold is tried by fire, and virtue may be confirmed in weakness, these things are suffered to happen. Since adversity (as Gregory testifies) opposed to good prayers is the probation of virtue, not the judgment of reproof. For who does not know how fortunate a circumstance it was that Paul went to Italy, and suffered so dreadful a shipwreck? But the ship of his heart remained unbroken amidst the waves of the sea.'—

'Let it not be thought superfluous to describe the exterior and inward qualities of that person, the particulars of whose embassy,

and as it were holy peregrination, we have briefly and succinctly related. He was a man of a dark complexion, of an open and venerable countenance, of a moderate stature, a good person, and rather inclined to be thin than corpulent. He was a modest and grave man, of so great abstinence and continence, that ill report scarcely ever presumed to say any thing against him; a man of few words; slow to anger, temperate and moderate in all his passions and affections; swift to hear, slow to speak; he was from an early age well instructed in literature, and bearing the yoke of the Lord from his youth, by the purity of his morals became a distinguished luminary to the people; wherefore voluntarily resigning the honour of the Archlevite, which he had canonically obtained, and despising the pomps and vanities of the world, he assumed with holy devotion the habit of the Cistertian Order; and as he had been formerly more than a monk in his manners, within the space of a year he was appointed abbot, and in a few years afterwards preferred first to a bishopric, and then to an archbishopric; and having been found faithful in a little, had authority given him over much. But, as Cicero says, "Nature hath made nothing entirely perfect;" when he came into power, not laying aside that sweet innate benignity which he had always shewn when a private man, sustaining his people with his staff, rather than chastising them with rods, feeding them as it were with the milk of a mother, and not making use of the scourges of the father, he incurred public scandal for his remissness. So great was his lenity that he put an end to all pastoral rigour; and was a better monk than abbot, a better bishop than archbishop." Hence Pope Urban addressed him; "Urban servant of the servants of God, to the most fervent monk, to the warm abbot, to the lukewarm bishop, to the remiss archbishop, health, &c. &c."

Giraldus then relates that the Metropolitan accompanied Richard on the crusade, and that he died at Tyre.

It is impossible for any one unaccustomed to Monkish legends to conceive how puerile are many of the stories which compose the bulk of this narrative. We would not be understood, however, to depreciate services which we have already commended. The Itinerary, in some views of it, lays claim to great interest; and we hold that, on account of the few passages interspersed through it which shew the spirit and manners of the times, its publication intitles the editor to thanks, and very distinguished thanks indeed, if we consider the ingenious and elaborate annotations with which it has been accompanied.

Spirited translations of two poems by Owen Cyveilioc, who was Prince of Powis at the time of this sacred mission into Wales, form interesting addenda to the Itinerary. Giraldus censures severely the princely bard, because he never presented himself before the Archbishop. The bards, indeed, seem always to have borne an antipathy to the monks, as is observed by the

editor. A similar remark was formerly made by us with respect to Dafydd ap Gwillim, the Cambrian Ovid of the fourteenth century.

Giraldus's description of Wales does not depict in so strong a light the childhood of the twelfth century, as the Itinerary. We find little, however, to instruct or to interest in the picture of a divided and predatory population, without laws or government, and among whom the shew of civil order was kept up by an abject superstition, and the unsanctioned power of their chieftains. The name of Henry VIII. ought ever to be dear to Wales, since it was in his reign that the principality was received within the pale of the British constitution. The testimony of their countryman is favourable to the physical and intellectual qualities of the Cymru: but of their moral features no enemy could sketch a picture more forbidding.—This composition is dedicated to the venerable metropolitan to whom the Itinerary was addressed; and the author thus states to his patron his reasons for employing himself on a description of Wales:

'This production of my industry, I have determined to dedicate to you, illustrious Stephen, Archbishop of Canterbury, as I before ascribed to you my Itinerary; considering you as a man no less distinguished by your piety, than conspicuous for your learning; though so humble an offering may possibly be unworthy the acceptance of a personage, who from his eminence deserves to be presented with works of the greatest merit.

'Some indeed object to this my undertaking, and apparently from motives of affection, compare me to a painter, who rich in colours, and like another Zeuxis, eminent in his art, is endeavouring with all his skill and industry to give celebrity to a cottage, or to some other contemptible object, whilst the world is anxiously expecting from his hand a temple or a palace. Thus they wonder that I, amidst the many great and striking subjects which the world presents, should choose to describe and to adorn, with all the graces of composition, such remote corners of the earth as Ireland and Wales.

'Others again, reproaching me with greater severity, say, that the gifts which have been bestowed upon me from above, ought not to be wasted upon these insignificant objects, nor lavished in a vain display of learning on the commendation of princes, who from their ignorance and want of liberality, have neither taste to appreciate, nor hearts to remunerate literary excellence. And they further add, that every faculty which emanates from the Deity, ought rather to be applied to the illustration of celestial objects, and to the exaltation of his glory, from whose abundance all our talents have been received; every faculty (say they) ought to be employed in praising him from whom, as from a perennial source, every perfect gift is derived, and from whose bounty every thing which is offered with sincerity, obtains an ample reward. But since excellent histories of other countries have been composed and published by writers

writers of eminence, I have been induced, by the love I bear to my country and to posterity, to believe that I should perform neither an useless nor an unacceptable service, were I to unfold the hidden merits of my native land; to rescue from obscurity those glorious actions which have been hitherto imperfectly described, and to bring into repute, by my method of treating it, a subject till now regarded as contemptible.'

The warlike qualities and ferocity of this people may be collected from the ensuing passages:

'This nation is light and active, hardy rather than strong, and generally bred up to the use of arms: for not only the nobles, but all the people are trained to war, and when the trumpet sounds the alarm, the husbandman rushes as eagerly from his plough as the courtier from his court; for here it is not found that, as in other places,

"Agricolis labor actus in orbem,"

returns; for in the months of March and April only the soil is ploughed for oats, and twice in the summer, and once in winter for wheat. Almost all the people live upon the produce of their herds, with oats, milk, cheese, and butter; eating flesh in larger proportions than bread: they pay no attention to commerce, shipping, or manufactures, and suffer no interruption but by martial exercises: they anxiously study the defence of their country and their liberty: for these they fight, for these they undergo hardships, and for these willingly sacrifice their lives; they esteem it a disgrace to die in bed, an honour to die in the field of battle, using the poet's expression,

"Procul hinc avertite pacem,
Nobilitas cum pace perit."—

'They make use of light arms, which do not impede their agility; small breast-plates, bundles of arrows, and long lances, helmets, and shields, and very rarely greaves plated with iron: the higher class go to battle mounted on swift and generous steeds which their country produces: but the greater part of the people fight on foot to a disadvantage, on account of the marshy nature of the soil.'—

'King Henry the Second, on answering the enquiries of Emanuel, Emperor of Constantinople, concerning the situation, nature, and striking peculiarities of the British island, among other remarkable circumstances mentioned the following: That in a certain part of the island there was a people, called Welsh, so bold and so ferocious, that when unarmed they did not fear to encounter an armed force; being ready to shed their blood in defence of their country, and to sacrifice their lives for renown; which is the more surprising, as the beasts of the field, over the whole face of the island, became gentle, but these desperate men could not be tamed. The wild animals, and particularly the stags and hinds, are so abundant, owing to the little molestation they receive, that in the northern parts of the island towards the Peak; when pursued by the hounds

and hunters, they contributed, by their numbers, to their own destruction."

Giraldus also bears a very flattering testimony to their natural abilities:

'These people being of a sharp and acute intellect, and gifted with a rich and powerful understanding, excel in whatever studies they pursue, and are more quick and cunning than the other inhabitants of a western climate.'—

'They omit no part of natural rhetoric in the management of civil actions, in quickness of invention, disposition, refutation, and confirmation. In their rhymed songs and set speeches they are so subtile and ingenious, that they produce, in their native tongue, ornaments of wonderful and exquisite invention both in the words and sentences; hence arise those poets whom they call Bards, of whom you will find many in this nation, endowed with the above faculty, according to the poet's observation:

"Plurima concreti fuderunt carmina Bardi."

But they make use of alliteration in preference to all other ornaments of rhetoric, and that particular kind which joins by consonancy the first letters or syllables of words.'

A hideous view of the state of his countrymen in respect to morals displays the impartiality of the artist, and seems to accredit the favourable part of his description, since his affection for them was undoubted:

'These people are no less light in mind than in body, and are by no means to be relied upon; they are easily urged to undertake any action, and are as easily checked from prosecuting it; a people, quick in action, but more stubborn in a bad than a good cause, and constant only in acts of inconstancy. They pay no respect to oaths, faith, or truth: and so lightly do they esteem the covenant of faith, held so inviolable by other nations, that it is usual to sacrifice their faith for nothing, by holding forth the right hand, not only in serious and important concerns, but even on every trifling occasion, and for the confirmation of almost every common assertion: they never scruple taking a false oath for the sake of any temporal emolument or advantage; so that in civil and ecclesiastical causes, each party, being ready to swear whatever seems expedient to its purpose, endeavours both to prove and defend; although the venerable laws, by which oaths are deemed sacred, and truth is honoured and respected, by favouring the accused and throwing an odium upon the accuser, impose the burden of bringing proofs upon the latter: but to a people so cunning and crafty, this yoke is pleasant, and this burden is light.'

The political reflections which are introduced towards the close of this description prove that the writer was an attentive observer of the affairs which came under his notice, and was endowed with a great share of acuteness and discernment.

A *Supple-*

A *Supplement* to the Itinerary and the Description of Wales, which seems to us to be rather a summary and review of both, forms a very valuable part of these collections. Indeed, whether we consider the scenery, the antiquities, or the antient history of Wales, we are bound to allow to the present magnificent volumes the precedence among the numerous, and some of them highly respectable, performances which have been published of late years relative to the principality.

This splendid work concludes with a brief history of the progress of Architecture, from a period nearly coeval with the Conqueror, to the sixteenth century; illustrated by a series of designs taken from existing remains in South Wales, and arranged systematically. Sir Richard very rationally supposes that the Saxons derived their notions of architecture from the numerous Roman buildings, or fragments of buildings, which they found on their invasion of this island; and he maintains that, though they introduced some alterations and embellishments, the Roman manner predominated, so that in fact their style of building was only Roman architecture in disguise. When the Normans entered Britain, such considerable changes occurred in architecture, that they gave a new character to their edifices; particularly by the introduction of the *pointed arch*, the rise, progress, and decline of which are minutely traced and judiciously illustrated. Sir Richard is decidedly of opinion that the pointed arch had its origin on British ground, and that the idea was first suggested by observing the intersection of two semicircular arches. He arranges the different kinds of the pointed arch into seven classes; and a plate is subjoined, in which is explained the mode of construction of the most remarkable arches that have been introduced into our antient buildings, from the Roman, Saxon, and Norman æra, to the reign of Henry VIII.—To the student of what is vulgarly but erroneously called Gothic architecture, this department of the present work will be very acceptable.

Numerous engravings, of views which Sir Richard states have never before been given to the public, greatly enhance the interest and value of his work. The drawings were taken by the editor himself, and were engraven by the late eminent Mr. Byrne.

Jo. Moy.

ART.

ART. II. *A Treatise on Indigence;* exhibiting a General View of the national Resources for productive Labour; with Propositions for ameliorating the Condition of the Poor, and improving the moral Habits and increasing the Comforts of the Labouring People, particularly the rising Generation; by Regulations of Political Economy, calculated to prevent Poverty from descending into Indigence, to produce Sobriety and Industry, to reduce the parochial Rates of the Kingdom, and generally to promote the Happiness and Security of the Community at large, by the Diminution of moral and penal Offences, and the future Prevention of Crimes. By P. Colquhoun, Esq., LL.D. 8vo. pp. 302. 7s. 6d. Boards. Hatchard. 1806.

No more in the political than in the natural body, can "the head say to the foot, I have no need of thee;" yet the importance of preserving the inferior members in a sound and healthy state is not so much considered in the one case as in the other. The subordinate classes in civil society are more frequently contemplated by their superiors with pride and disdain, than with feelings of true sympathy; and by their miscalculating the consequences which would result from ameliorating the condition of the Poor, an indisposition to measures proposed for their relief often prevails. Even in this enlightened country, persons are to be found who are averse to popular instruction; and while they deplore the vices of the lower classes, they object to that education of them by which alone they can be trained to virtuous habits. Some pretend to be alarmed at these projected innovations, as if the object of them were to annihilate Poverty, and to lop off the hands and feet of the political body: but such fears are groundless, and betray the greatest ignorance. It is a lamentable fact that, with all the boasted opulence and improvements of this kingdom, the numbers of the Poor increase on our hands; and though the sum annually raised for their relief is enormous, it is inadequate to its end, and must be augmented unless some system be adopted to meet and remedy the evil. Poverty there will be; Poverty there must be, for the good of the state: but true political wisdom requires that Poverty should be propped up by judicious arrangements, and prevented, as much as is possible, from descending into *Indigence*,—by which the hands and feet of the social body, instead of being beneficial, become burdensome,—instead of supporting require to be supported.

These remarks are in perfect accordance with the sentiments of the writer whose book is now before us; and whose view of the subject on which it treats is so comprehensive and judicious, that we regard it as incumbent on us to invite general attention to its contents.

Mr.

Mr. Colquhoun commences his discussion by distinguishing between *Poverty*,—which is defined to be 'that state and condition in society where the individual has no surplus labour in store, and, consequently, no property but what is derived from the constant exercise of industry,'—and *Indigence*, which 'is that condition in society which implies *want*, *misery* and *distress*, in which a person is destitute of the means of subsistence, and is unable to procure it to the extent that nature requires. The natural source of subsistence is the labour of the individual; while that remains with him he is denominated *poor*; when it fails in whole or in part he becomes *indigent*.' To enter fully into this inquiry, we must consider the four material distinctions in the condition of man:

'1. Utter inability to procure subsistence } Indigence,
2. Inadequate ability - - }
3. Adequate ability and no more - Poverty,
4. Extra ability, which is the ordinary state of man, and is the source of wealth.'

For those who possess extra ability, who have the means of providing amply for themselves and their families, we need give ourselves no concern: but, as the boundary-line which separates mere Ability from actual Inability is very slender, and as the natural tendency of Poverty is towards Indigence, the object of all wise governments will be to counteract, if we may thus express ourselves, the gravitation of the former to the latter; to call forth the greatest possible proportion of industry; and so to educate and train the labouring classes that they may be led to the full and proper exercise of their functions. It is evident that, if this object were atchieved, or even if the circumstances of society favoured the accomplishment of such an effect, the number of the Indigent would diminish rather than increase, and the internal prosperity and happiness of the community would be greatly promoted; for though it is impossible altogether to exclude Indigence, her gloomy empire, to the disgrace of civilization, is much more extensive than it ought to be.

Impressed not only with this conviction, but with the persuasion of the perils to which the present state of things exposes the body-politic, Mr. C. suggests these matters of important consideration: "*How to reduce the number of the indigent*," and '*what measures ought to be pursued to prevent the Poor who have labour to dispose of, from descending into that state of misery and inaction so injurious to the nation.*' As in the application of remedies it is necessary to ascertain the source of the disease, he gives a table in which the several causes of

Indigence are enumerated, and arranged under three heads: I. *Innocent Causes of Indigence irremediable*, such as, Insanity, Infirmity, Old Age, &c. II. *Remediable Indigence requiring props to raise it to a state of Poverty*, such as temporary loss of work from stagnation in manufactures, temporary sickness, lying-in expences, unexpected losses, &c. III. *Culpable Causes of Indigence*, such as the whole train of immoral and vicious habits.

It is lamented by this humane and intelligent author that *innocent* indigence is on most occasions confounded with *criminal* indigence, and shares the same fate, to the evident corruption of the morals of the poor; especially in large towns, where they are crowded together in the same work-house, and submitted to equal humiliation.

With the subject of Poverty, the price of labour is intimately connected; and we refer it to gentlemen and men of property, to consider whether it would not be better policy to allow the labourer* wages adequate to the support of himself and family, than to force him by insufficient payment to apply to a vestry in the form of a pauper; a character which he would not have assumed if, in the first instance, justice had been done to him. The poor man is often obliged to solicit parochial aid, not because he has been idle, but because he has been underpaid for his work. In this respect, the existence of a Poor's Rate offers a temptation, to those who employ the agricultural labourer, to cheat themselves. To keep down wages, they augment the rate; forgetting that the former are the stimulus to labour, and the latter the temptation to idleness.

Though Mr. C.'s account of the net annual income of the nation†, from agriculture, manufactures, fisheries, commerce, and colonies, may exhibit us to Europe in the most enviable state of opulence, the large proportion of the people who have descended into indigence, under these promising circumstances, must demonstrate that something exists in the internal policy of the country, which counteracts this current of wealth, or prevents the general diffusion of its blessings. It is a melancholy fact that more than a ninth part of our population is included in the class of paupers, who, without productive labour, throw themselves on parochial relief; and if to these we add the whole mass of idleness and turpitude, the number will be considerably increased. What a large proportion of the people are thus under strong temptations to commit criminal offences! If Indigence and Vice are linked together,

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* We speak of labourers in agriculture, who form the great mass of labouring poor.

† This is estimated at the enormous sum of 222,000,000l.

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it must be a fundamental principle of good legislation to diminish the quantum of Indigence, and thus to remove the inducement to disorder and irregularity. The sound maxim of preventing evils is strongly inculcated in this work; which combines in its view, as essential branches of the same subject, 'the ameliorating the condition of the Poor, and reducing the number of moral and criminal offences.'

In the accomplishment of his design, Mr. C. takes a wide range. He first notices the progress of Indigence in England and Wales, from the Reformation to the present period, as evinced by the increase of the poor's rate from 200,000l. on a population of 5,000,000 in 1601, to 4,267,965l. on a population of 8,872,980 in 1803; and he makes some remarks on the often quoted 43d of Elizabeth; no part of which statute, he says, has been executed either in its *letter* or *spirit*, except the raising of the money by assessments, which has been accurately carried on from year to year till the burden has become enormous. As to the clauses which provide for setting the children of the poor to work when their parents cannot maintain them, employing the idle, and purchasing new materials for that purpose, facts will prove how little these have been regarded; for 'the whole earnings of the poor are estimated at only 93,333l.; from which, supposing, of 1,040,716 paupers, nearly 500,000 (including a part of the aged above 60) to perform a certain portion of work, the profit of their labour only amounts on an average to somewhat less than 3s. 9d. a head yearly!' When the author adverts to the large sum appropriated to the service of the poor by legal assessments and private benevolence, amounting in the whole to 8,000,000l. annually, ('a sum equal to the whole revenue of most of the principal kingdoms of Europe,') he is authorized in concluding that 'the calamity, by which such multitudes have ceased to support themselves by the labour which they possess, does not arise from a deficiency of pecuniary aid, but from a want of a system of management;' and his opinion is that, until a right bias shall be given to the minds of the vulgar, joined to a greater portion of intelligence in respect to the economy of the poor, one million of indigent will be added to another, requiring permanent or partial relief, producing ultimately such a gangrene in the body-politic as to threaten its total dissolution.

To stem the torrent of Indigence, Vagrancy, and Criminal Offences, this author proposes the establishment of a general board of pauper and internal police, which should investigate the facts respecting the system of the Poor, lay down rules for

for Ale-houses*, restrain the selling of spirits, &c. and among other things publish a Police Gazette, to the amount of 75,000 copies weekly. Perhaps some ideas in this plan are a little Utopian: but, in displaying its several parts, Mr. C. shews that he is well acquainted with the sources of our national idleness and crimes. Among the means, also, of preventing virtuous poverty from descending into indigence, he recommends improvements in the plan of Friendly Societies. Here it may be objected that the poor must become more generally provident than they are at present, before so extensive an establishment as Mr. C. proposes can take place; and that immense difficulties would arise in the management of its ramified and intricate concerns: not to add that this scheme would much increase both the functions and the patronage of government. His hints, however, relative to the sums spent by Friendly Societies at their meetings in public houses, and on funerals, are worthy of attention; and it is commendable to suggest a scheme which may induce the poor man to have 'a little in reserve, *well secured*, for himself, *his wife*, and *his children*.'

We fully agree with the author that 'every thing that can be devised to ameliorate the condition of the poor will be ineffectual, unless the design shall comprise the rising generation'; and we warmly approve his recommendation of a systsm of education for the children of the labouring people: which, it is contended, must be *national*, conducted on one regular plan, and made to pervade every parish in the empire. The fact that it has been carried into effect in one part of the United Kingdom is urged as a proof of its practicability, as well as of its utility in improving the morals of the people. The remarks in this chapter merit general notice. By Education, Mr. C. does not mean

'That species of instruction which is to elevate them above the rank they are destined to hold in society, but merely a sufficient

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* The number of licensed ale-houses in England and Wales amounts to 50,000. These are constantly holding out seductive lures to the labouring classes, and form them to habits which plunge them in vice and indigence We must not, however, forget that, if the poor are incapacitated in their own dwellings, which are mostly mere lodging-rooms in crouded situations, from brewing a wholesome beverage, they are reduced to the alternative either of drinking water or of applying at the ale-house. Even cottagers are restrained by the high price of malt from brewing, as they formerly did, in the kettle; so that the heavy tax on this article of the first necessity has helped to drive the poor man to the public-house.

portion

portion to give their minds a right bias; a strong sense of religion and moral honesty: a horror of vice, and a love of virtue, sobriety, and industry; a disposition to be satisfied with their lot; and a proper sense of loyalty and subordination, as the strongest barrier that can be raised against vice and idleness, the never failing precursors of indigence and criminal offences—a barrier which cannot be too jealously guarded, since it is the state in society which not only increases the parochial rates; but also reduces the mass of productive labour, upon which the strength and resources of the country depend.'

Farther to impress a conviction of the importance of this object to the community, it is observed that:

'After making very large allowances, in Great Britain and Ireland, at least 1,750,000 of the population of the country at an age to be instructed, grow up to an adult state without any instruction at all, in the grossest ignorance, and without any useful impression of religion or morality: and if no measures shall be adopted to improve this important branch of political economy, it is but too evident, that every thirty-three years (the period assigned for a new generation) seven millions of adults must mingle with the general population of the country without any fixed principles of rectitude, and with very little knowledge either of religion or morality. Contemplating such a state of things, can it be a matter of wonder that millions, destitute of instruction, and left to the operation of the grossest ignorance, operating on ill regulated passions, should descend into indigence, and become burdens on the innocent and industrious part of the community, either in the character of paupers or criminal offenders? While no adequate provision is made for the education of the children of the poor;—while nothing is done to counteract the evil examples which surround them, and to lead them gradually into the paths of useful industry, by institutions which shall prove effectual in attaining this object, it is in vain to hope for any material reduction of the parochial rates. On the contrary, they must multiply with the augmentation of the opulence and the increase of the population of the country, since these two circumstances cannot fail (unless remedies are applied) to augment the culpable indigence, which has made such rapid strides within the last fourteen years in every district of the country, particularly in the large towns. It is not a deficiency of resource for the disposal of labour, which produces such a state of things, but *a want of confidence*, which narrows this resource to all who from immoral habits and profligacy of character have ceased to deserve it. To the virtuous and industrious labourer many channels of employment are open, while to the vicious and dissolute those only are accessible where no injury is to be apprehended, and these are at all times very few in number. Hence it is that so many male and female adults in the prime of life (particularly in large towns) descend into indigence, and become *paupers*, calling for the labour of the virtuous part of the community to support them.'

It

It is proposed to establish a *central board* of Education, and to adopt the new plan of the Rev. Dr. Bell: but as we shall be called to enter on this investigation in subsequent articles, we shall not dwell on it in this place.

On the subject of Apprenticing the Children of the Poor, we are furnished by Mr. C. with many valuable remarks. The line of the poet, "Just as the twig is bent, the tree's inclined," will apply to all classes of society; and when we reflect how inauspiciously as to morals the poor commence their career in this world, we cannot be surprised at their subsequent conduct.

'Their first outset in life is probably as a pot-boy, or pot-girl, at an alehouse, or in some other situation in stables and other nurseries for vice, where their morals become completely depraved. The boy generally becomes a vagabond, if he is not fortunately introduced into the army, while the girl has seldom any other alternative than to enter the walks of prostitution as a means of subsistence.

'Under these circumstances, it must necessarily follow that multitudes of the youth of both sexes are rendered useless to themselves and the state.'

If we inspect the chart of society, and advert to the manner in which the various classes composing the political body are occupied, by casting our eye over the table of the several kinds of labour in agriculture, manufacture, trade, and commerce, which Mr. C. has here furnished, we shall perceive that the resources for the virtuous employment of the poor are sufficiently numerous. The only thing wanted is a proper direction and an accurate distribution of the industry of the country.

The picture exhibited in these pages, of the existing state of Indigence in this kingdom, is not less true than affecting:

'As a contrast to the glare of wealth and the splendour of opulence, we have the mortification to see our dungeons filled with criminals, our gaols with debtors, our poor-houses with wretched objects of all descriptions, and our streets and villages with scenes of human misery, while the dreary dwellings of the indigent exhibit to the view of those who will condescend to visit them, a still more aggravated picture of distresses and sufferings, which are never witnessed without shocking the feelings of humanity.'

To the system of settlement and removal, which restrains the free circulation of labour, and debases the mind of the poor, their miserable condition is in a great measure attributed. Mr. C. exposes the numerous litigations which for a hundred and forty years have been carried on between parishes on this subject, and recommends to the legislature a revision of the law of settlements.

After having traced the causes which led to the adoption of *work-houses* (first authorized in the metropolis by an act of the

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13th and 14th of Charles II, and rendered general through the country by the 9th of George I,) and examined into their effects, the author delivers his opinion very freely on the nature of these receptacles:

'In many places, those on a small scale will be found to be abodes of misery, which defy all comparison in human wretchedness; and although many work-houses, on a larger scale, are better conducted, yet he who calmly investigates the effect which the system in general has produced in the course of the last eighty years, and compares it with the object which it was in the view of the legislature to attain, will have cause to deplore the result, since experience has shewn that the sanguine hopes entertained of the advantages of these establishments have been disappointed. They are no where, alas! houses of real industry and reform. The expectations formed of a saving of expence from productive labour have almost universally failed; and while the expences rapidly increase with the rise in the price of provisions, the morals of the young are corrupted by the vices and evil example of the old, while the number of paupers rapidly increase.

'To *innocent indigence* they are *gaols without guilt—punishment without crime;* while to culpable paupers they operate as a species of reward to vice and idleness; since here they find an asylum after a long course of depravity, and immoral, and often criminal conduct, has generated disease and deprived them of the means of existing any where else.'

Even on the score of economy, these institutions are to be reprobated; since it appears by the returns made to parliament that, on an average, paupers relieved out of work-houses cost 3l. 3s. 7½d. per head; while those who are supported wholly in these houses cost 12l. 3s .6¾d.: 'a strong proof,' says Mr. C. 'of the advantages of permitting paupers to find habitations for themselves.' Where these establishments are indispensable, as in large towns, he advises that they should be conducted on a new plan, arranging the inhabitants into three separate classes; the young, the virtuous, and the profligate. He concludes this part of the work, however, with marking his preference, in country parishes, of cottages instead of work-houses (as they are erroneously called) for the lodging of the poor.

The view which is given of the manners and habits of the labouring people in England is very melancholy and discouraging*. Mr. C. however is not so greatly alarmed at the extent

* It is stated that 16,000,000l. are expended yearly in 40,000 ale-houses, by two millions of labouring poor; that three-fourths of the paupers who received relief in 1803 had been reduced to this necessity by intemperate habits; that insurance in the lottery is a great source of indigence in the metropolis; and that the increase of pawn brokers' shops indicates an unfavourable change in the manners of the people.

of the evil as to despair of working its cure, by proper applications, at least in a considerable degree. He thus recapitulates the errors of the pauper system, and his means of improving it:

'It is thus seen, that it is in the character of the labouring people that the cause of the great and unexampled extent of indigence is to be found. It has been disclosed through what medium this character of debasement has been acquired; and also the corruption of morals, which has, as a natural consequence, flowed from this source, this erroneous application of a principle, which was in itself *national*, to a practice confined within the narrow bounds of parochial economy.

'Thus reared to an adult state, thus neglected, with regard to religious and moral instruction in early life—thus permitted to contract improvident, vicious, and bad habits, it would be uncharitable to impute blame to those victims to an erroneous system of civil polity.

'It is in vain to look back, unless with a view to develope the cause of the existing gangrene. If it has really been discovered, let the errors which have been thus traced to their source be corrected. If the evidence and the reasoning upon this important question shall admit of the inferences attempted to be drawn from them, little doubt can exist as to the course which ought to be pursued. No hesitation can arise in establishing the means for giving to the just principle an effectual operation, by considering the nation, what it really is,—a large family.

'The national principle established for the maintenance or relief of paupers, was originally lost sight of, in local or parochial provision. The principal was *national*, the practice was *parochial*. Limiting the burden to a mere parochial fund, laid the foundation of all the evils which have followed. Hence the intricacy of the machinery introduced; hence the bewildering code of laws which grew out of the system; hence, as has already been seen, the warfare between parish and parish, and the excessive waste of time and public money on vexatious litigations, which, for nearly two centuries, have dissipated the funds destined for the indigent and distressed, in attempting to attain an object, which, when accomplished, only tended to shew the error in the principle, while it debased the minds of the unhappy sufferers, without adding an atom to the resources of the state; on the contrary, it has tended in every instance to reduce and diminish these resources.

'National protection (for this was the principle at the outset) is not confined to locality, nor is it possible to conceive how paupers can receive a better or cheaper subsistence by transporting them from twenty to two hundred miles, at a great expence. Here lies the root of the evil. Radical defects may be removed, but never admit of improvement. If the foundation be rotten, the superstructure raised upon it can never be safe or useful. It has already been shewn how many laws have passed to amend and improve the original design, without success; on the contrary, making what was originally false in principle worse and worse.

'Let the fund be national, and parish settlements, removals, appeals, certificates, and all the miserable train of endless litigation, of

questions

questions of no earthly importance to the nation or to individuals, will vanish. The poor man's liberty will then cease to be abridged; labour, so necessary in an agricultural, commercial, and manufacturing country, will have free scope, and will find its true level. His Majesty is entitled to the allegiance of all his subjects as members of the state; and are they, on account of the calamity of indigence, or threatened indigence, to be imprisoned within a particular parish? Their country should be their settlement, and the legislature their guardians.'

We should not have been inclined thus to extend the present article, had we not felt that we were discharging a duty which we owed to the community, by particularly inviting the attention of the public to this *Treatise on Indigence*; which contains a great variety of interesting facts relative to the state and circumstances of the Poor; and which, whatever may be thought of some of the schemes that it contains, cannot fail of being acceptable to those senators who are nobly occupied in endeavouring to heal the gangrene and retrieve the disgrace of the state.

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Art. III. *A Short Inquiry into the Policy, Humanity, and Past Effects of the Poor Laws;* and into the Principles upon which any Measures for their Improvement should be conducted; in which are included a few Considerations on the Questions of Political Economy most intimately connected with the Subject; particularly on the Supply of Food in England. By one of His Majesty's Justices of the Peace for three inland Counties. 8vo. pp. 382. 8s. Boards. Hatchard. 1807.

Art. IV. *Observations on Mr. Whitbread's Poor Bill, and on the Population of England:* intended as a Supplement to a short Inquiry into the Policy, Humanity, and Past Effects of the Poor Laws, &c. By John Weyland jun. Esq., the Author of that Work, and one of His Majesty's Justices of the Peace for the Counties of Oxford, Berks, and Surrey. 8vo. pp. 63. 1s. 6d. Hatchard. 1807.

When a person discusses with ability those subjects which are of great practical importance, even though he should have the misfortune to be wrong in his conclusions, he may still instruct and inform us; since he may bring new facts to light, and render his pages interesting by valuable observations. To readers of a superior order, it is not of the first importance whether an author supports a right or a wrong opinion, if he collects together the materials on which a judgment can be exercised, because such persons will form their own notions on the statements that are submitted to them. If we do not

ourselves err egregiously, the claims of the writer before us are in part of this nature.

In an advertisement prefixed to this volume, Mr. Weyland congratulates himself on the great coincidence of opinion which exists between him and the author of the *Treatise on Indigence*, (see our preceding article.) respecting the *nature* of the measures to be adopted relative to the relief, employment, and instruction of the Poor: but it will be evident to the reader that he argues on principles which are very different from those of Mr. Colquhoun, with respect to the general policy and operation of the Poor Laws. While the latter is alarmed at the present amount and gradual increase of the Poor Rates, the former here asserts that these rates augment only with the national wealth, and that we may dismiss all fears of the danger of their surpassing it. In other instances, also, he is completely at variance with Mr. C.; which disagreement, he imagines, may have arisen from the different sentiments excited by a view of the poor of the metropolis, and of the country or agricultural poor: Mr. Colquhoun acting principally as a London Magistrate, and Mr. Weyland being solely a provincial justice.

Mr. W. commences by adverting to the doctrines of those who represent the Poor Laws as imposing grievous burthens on the industrious, while they operate perniciously on society by holding out a premium to idleness and improvidence. He then takes occasion to state his own views:

'However respectable the authority may be which supports either of these opinions, it will not, it is hoped, be deemed presumptuous in one, by no means unacquainted with the detailed execution of these laws, and who has bestowed much anxious thought on their general principles, and particular effects upon the welfare and prosperity of the country, to give his reasons for entertaining an entire dissent from both opinions; and as complete a conviction, that the sum of good produced by the Poor Laws, has outweighed an hundred fold any little inconveniencies which may have accompanied them; that they are no evil, political or moral, but quite the contrary; being founded in principles of true policy, and peculiarly adapted to forward, and facilitate the best interests of the state; and that the gradual increase in the sums raised, and the number of people relieved under them, arises almost entirely from the great and growing prosperity they have been instrumental in producing; and bears no higher proportion to the sum total of the produce of the land and labour of the community, than it has done since the first commencement of that prosperity.'

It is farther observed:

'The statesmen and philosophers of this nation, from the time it first began to emerge from darkness and despotism, to open its eyes to its true interests, and to appreciate its capabilities of pursuing them,

them, have universally inculcated this maxim: that a more meritorious act could not be performed towards the state, than the rearing, or contributing to rear, an effective man to that age, at which he might begin to be actively employed in some useful occupation. This maxim has, indeed, been so universally allowed, that its truth has been considered as granted; and if, in any undertaking, the object in view was to encourage population, a claim was supposed to be established to public gratitude. Among others, it is satisfactory to cite the great names of Bacon and Locke, as authorities for this opinion: for as none were more intimately acquainted with the unexplored resources of their country, it is a convincing proof, that they thought a numerous population one of the surest instruments in drawing them forth.'

The merit of this service is denied by nobody: but it is the attempt to render it by those who have not the means of accomplishing these views that is condemned. They conceived that it is the duty only of those to aspire to this merit, who have a fair and reasonable prospect of success. Mr. Malthus, to whom the writer here refers, does not dispute the claims to acknowlegement of the person who rears a human being to be an active and useful member of society. The question between him and his opponents turns on this; whether, in what regards conjugal connection, the voice of reason is to controul the impulse of passion; whether persons, before they enter into that relation, should secure at least a fair prospect of being able to nurture and bring up their offspring; and whether those, who inconsiderately contract it, do not sin as much against society, as against the unhappy beings to whom they give existence without being able properly to provide for them.

Mr. Weyland thus represents Mr. Malthus's system:

'Since other opinions have been started, reversing the order of proceeding, which I have just stated; and inculcating the precept, that to make the food of a country, in all cases, the standard by which to regulate its quantum of population, is a surer road to national prosperity, than the old method of using population as the instrument to produce resources, without any reference to the quantity of food raised on the land; and since it is further advanced, that population has a constant tendency to exceed the supply of food for its support; the conclusion seems to be, that instead of encouraging, all possible means should be used to check and control it.'

It is not accurate to say that Mr. M.'s notions *reverse* the above 'order of proceeding,' for they only propose limits within which it is to be preserved;—nor do they teach that 'all possible means should be used to check and controul it.' In society, as now constituted, it is in a degree checked and controuled. The position on which Mr. Malthus principally insists is, that

voluntary controul which every individual should exercise in his own case, and which *is* duly observed by the most prudent and virtuous of mankind;—he maintains that such wholesome foresight is not to be censured, but that it ought to be countenanced and applauded.

These misconceptions are the more extraordinary, since it clearly appears that the principles and views supported in the *Essay on Population* are fully comprehended by Mr. Weyland. The following is a brief but fair statement of them:

'The general principles laid down in the work alluded to, which may fairly be considered as containing all that can be said on that side of the subject, are simple and incontrovertible. First, that, taking the world throughout, it cannot contain more people than it can bear food to support. Secondly, that population has a constant tendency to increase beyond those means of subsistence; or, in other words, that men, who have food at hand, are impelled by nature to propagate their species; and that the consequent increase of men naturally proceeds so much faster than any possible supply of food, that the level between the food and people, unless *artificially* preserved, can only be adjusted by the extinction of the latter; which must, of course, be produced by all kinds of misery. That laws, therefore, should take care, by introducing artificial checks to population, to prevent the miseries introduced by the operation of nature in the case; and that no fear need be entertained of carrying these checks too far, since the principle of increase will always be sufficiently strong to take care of that side of the balance.'

Our readers may be curious to learn how the author resists the inferences which Mr. Malthus draws from these premises in regard to the Poor Laws. Little is done to effect this when it is remarked,

'That it is not the supply of food from the soil of any particular country, but the state of its demand for labour, that must, unless interfered with by laws, and in good policy generally should, regulate its supply of people.

'We may perhaps find a country, in such a peculiar situation as to its probable views of future prosperity; and a state of society may be supposed to exist; where it would be good policy to encourage population, beyond the amount which the actual demand for labour, and the consequent price of it in wages, would produce.'

The extent in which we may rely on foreign supplies, and the effects to be produced by them, have been considered by Mr. M. These facts fall within the rule as applied on a large scale: but, were they exceptions to it, they would only serve to corroborate it. Mr. Weyland seems to have paid little attention to this part of the work on which he comments and animadverts; for he says that

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'The quantity of corn raised has little connection with the quantum of population, which is naturally regulated by the demand for men; and as they will, in general, adopt that course of employment for their industry, which is most profitable, and it is the interest of their country that they should do so; any attempt to keep the population below the demand would generally occasion a loss of profit to the nation, which is all that is here contended for.'—

'Of this we may be certain, that any attempt to regulate the population, so as to keep it below the demand for labour, in a country advancing in prosperity, either agricultural or commercial, and surrounded by others in the same career, cannot but have a pernicious effect; since a full supply of labour in both pursuits is essential to their advancement.'

In countries in which corn is the principal food of the inhabitants, this is a most unwarranted assertion; and it is only to maritime and small states that it can at all apply. How can a person, who admits the force of the spring of population, feel any alarm from attempts to keep it below the demand for labour? Had Mr. W. well considered the admirable disquisition of Dr. A. Smith on the price of labour and population, though he has adverted less to the latter subject than Steuart and other writers who preceded him in treating of Political Economy, he would have seen how groundless were any apprehensions of the sort which he has expressed. Proceeding in the same strain, he insists that, in a country circumstanced as ours is, we are 'under the necessity to cultivate to the utmost a full supply of people.' After the admissions which this writer had made, it would have been more correct to have said that the spring of population requires less strong and fewer checks in this than in some other countries. He is of opinion that men will impose checks on themselves, so as to keep the population on a level with the food. We have here another proof how very slightly he has studied the Essay, the doctrines of which he controverts. Without adverting to the reasoning contained in that work, or the facts there introduced which place this great principle in broad day light, we would only observe that this proposition makes calculation and foresight incline the balance against the strongest passions of our nature, at the very time in which those passions are the most predominant.

In the disquisition of Dr. A. Smith on the price of labour, he takes for granted that which this author doubts, namely, the great spring of the principle of population, which has been of late so ably illustrated and successfully traced to a great variety of its consequences. If Mr. W. had sufficiently considered that part of Dr. Smith's work, he never would have

fallen into the errors on which he grounds his paradoxical hypothesis, and which he thus discloses:

'If a high price of labour be necessary to encourage population, and a low one to secure such means of employment as can alone render the people useful, we seem to be reduced to this dilemma: that by granting either proposition, the other must apparently be renounced; that unless the increase of people can be encouraged by high wages, and a vent for manufactures secured by low ones; that is, unless this seeming contradiction can be reconciled, the national prosperity must suffer.

'We must now therefore proceed to inquire, how far the mind of man, ruminating on his country's good, (in a free country that term is happily synonimous with his own,) may not have discovered means, or at least improved those already in existence, to secure both advantages; thereby providing so powerful and inexhaustible an instrument for national enterprise to work with; and at the same time securing such a facility to the vent of its commodities, by keeping down the price of labour; that the country so favoured should soon leave its rivals far behind in the career of wealth and prosperity, and soar above the feeble efforts of all others not excited by the same powerful impulse.

'An assertion, that such an institution as the Poor Laws of England would produce this effect, will create some surprise in the minds of those, who have been accustomed never to hear them mentioned, except in terms of reproach. But if men, living in such a country, and under such a constitution as has been supposed, will not marry without the advantages incident to high wages; or if they do, will produce only a race of weak, miserable, ineffective beings; what will be the consequence of a law which says thus to them?—Provide the state with children, if you are inclined to marriage; and should the produce of your industry not be sufficient to rear them in health and vigour, here is a fund that will supply deficiencies; or if the expence of rearing them prevents your making a provision for old age, here is a fund out of which you shall be supported with decency, whenever your infirmities prevent your power of supplying yourselves.—Such a provision must soon counteract any natural impediments to a full supply of people; and if the application of the fund be guarded by wise provisions, securing a man's best exertions while capable; and those provisions are not perverted: the population raised thereby will be of the best sort; it will be robust, healthy, and industrious;

> "A bold peasantry, their country's pride,
> Which, *once destroyed, can never be supplied.*"

'Thus it would clearly encourage an increase of population; but would it at the same time provide against the other side of the dilemma, by keeping down the rate of wages? If the plentiful supply of any article tends to lower its price, undoubtedly the greater number of men there are to bring labour into the market, the lower will

its wages be; which is so plain, that it does not require another word to prove it.'

If we do not condemn in all cases temporary inducements to enter into a given line of trade, we are far from approving the complicated and fallacious commercial economy which appears to this author to be so admirable, and concerning which he thus expresses himself:

'In the case of wages, the whole goes out of the pocket of the employer; who, to reimburse himself, must of course raise the price of his commodity and hurt its sale: whereas the sums raised to provide this fund, should be levied upon the whole of the community possessing property; they are in fact a tax paid to secure to the public the advantages of a thriving industry; and a drawback allowed to the employer of labour, to enable him to increase his speculations, and to open fresh markets for his commodities by keeping down their price.'

The author also observes that:

'As to arguments drawn from the arithmetical and geometrical ratio of increase in animals and food, however true they may be in theory, or supported by facts, drawn from the increase of goats in a desert island, or of men as ignorant as goats; it would be a needless waste of time to shew, how little they apply to civilized and enlightened nations.'

As civilization has taught us no art which will enable us to dispense with food, and as it does not weaken the principle of population, we cannot discern the reason why a fixed ratio between the increase of food and population is to be confined only 'to goats, and men as ignorant as goats.' The main hinge of the author's hypothesis seems to turn on the advantages derived from what he terms an extra population; which, he says, reduces the price of labour, and favours the vent of our manufactures.

In the use of terms, Mr. W. is very defective in precision. We are never informed what he means by extra population, or a redundant population. It may be conceded that, in a country such as ours, a population somewhat exceeding the food raised in it may be advantageous: but is it clear that this redundancy is only to be insured by parochial relief to the poor? He tells us that three hundred thousand children are supported in that way: but can it be shewn that, if this resource had not existed, and if parents had relied on their own exertions, fewer children would on the whole have been reared? Ireland, and many parts of the continent, in which no Poor Laws exist, are more populous than England.—This notion of the author in regard to the advantages of a redundant population, if it may be admitted at all, must be taken in a restricted sense,

sense, because, as population is redundant, the food must be in proportion poor and scanty. We conceive that an adequate number of labourers is preferable to any considerable excess. Of the two extremes, it would seem better that their numbers should *run short*, if well fed, than that they should exceed, and be scantily subsisted.

Equally loose are the author's observations on the price of labour. His doctrine in respect to the Poor Laws, if put into a syllogistic form, would read thus: whatever reduces the price of labour is a benefit: the Poor Laws reduce the price of labour; ergo, the Poor Laws are a benefit. It would require, we admit, an economy in regard to manufactures which has never yet been introduced, in order to supersede or prevent the necessity of laws similar to those of our Poor code: but we have heard of persons who have ascribed our national prosperity to our taxes, and it is scarcely less extravagant to ascribe it to our Parish Laws. It is impossible to deny that the Poor Laws encourage improvidence, hold out a premium to idleness, and debase the mind. All this is admitted by the author: but, such is his fondness for a redundant population, and such his confidence that this is the effect of a parish-relief, that he regards our Poor Laws as the best portion of our legislative code, and a main part of the basis of our power and prosperity. He talks of a redundant and a healthy population. This is an instance, we presume, of a contradiction in terms.

Without good reason, as we think, Mr. W. raises doubts in regard to the account usually given of the origin of the Poor Laws. It is not defensible to intimate that the religious houses restricted their charity to their own labourers: they were not less eminent for the kindred virtue of relieving the indigent stranger. We admit, however, that the new face, which society assumed in consequence of the Reformation, had a tendency to increase the number of applicants for Parish relief.

The total of the Poor Rates in 1803 was upwards of four millions, and were more than double their amount in 1783. It is contended by Mr. Weyland, that a great part of this increase is only apparent, and occasioned by the depreciation of money, the real increase being little more than a million; which bears a less proportion than former augmentations to the extension of our commerce and manufactures during a period of equal length. The complaints against the Poor Laws, he states, arise out of the unequal pressure of the burden; if it bore alike on all sorts of profits, it would not (according to him) exceed seven pence in the pound, and it would in that case be assessed on one hundred and forty millions a year; whereas only forty millions are now contributory to it. He dilates

much on our present arrangements, and strongly censures them. He compares the case of the merchants and manufacturers in respect to the Poor Laws, to that of the French noblesse in regard to taxes on land; and he admonishes the former to take warning from the fate of the latter.

Convinced ourselves that the Poor Laws are rather subjects of reform than of abrogation, we have paid particular attention to the remarks of this writer in regard to their administration; and if we do not wholly approve his proposals, we deem them well intitled to consideration. Having largely descanted on the present mode of administering the Poor Laws, he remarks;

'Since it seems undeniable, that the present overseers are too much engaged in their own necessary avocations, to afford time; too much swayed by their own opposite interests to find inclination diligently; too ignorant, and too short a time in office, to be able effectually; to exert themselves in finding employment for the poor; the only method to secure the object would be, to put its execution into the hands of one, whose sole occupation it should be; who should be continued in office only "*quamdiù se bene gesserit;*" and whose diligence and activity should be encouraged by rewards, and enforced by heavy penalties. But as the expence would be too great, and it would indeed be quite unnecessary to provide one of these officers for every parish, it is recommended that a certain number of parishes should be erected into a district; one or more of which should exist in every division of a county, possessing a bench of magistrates: but the districts should never be so large as not to admit of every house or cottage, where the poor are employed, or relieved, being visited by the officer (which he should be bound to do under a penalty) at least once in fourteen days. Over each of these districts should be appointed an officer, and his clerk; each at low salaries out of the rates; the deficiencies in which salaries should be made up by the fees hereafter mentioned. Ample security should be required at their appointment for any sums of money with which they may be entrusted; upon failure of which, the district should be re-assessed as in the case of other taxes.

'The overseer of each parish should be continued, and employed in making and collecting the rates, as at present; but should immediately pay over five-sixths of the money to the district officers. A pauper in want of relief should apply as at present to his overseer; who, if he thinks him a proper object, shall relieve him for one week, or till the district officer pays his next visit to the parish; and shall give him at the same time a printed ticket of recommendation to the officer: who at his next visit shall make personal inquiries into the situation of the pauper, his family, and circumstances; and shall take his measures accordingly for their relief, or employment, in the manner in which he may be directed. Partiality or imposition, in the district officer, should be punished by very heavy penalties; and to prevent the possibility of their occurrence without discovery, a separate detailed account of the monies received, and expended in every

every parish, containing the names and situation of the paupers, and the amount and manner of their relief, should be made up by him every fortnight; to be called for by the overseer under a penalty; submitted to the vestry for their observations; and kept for the free inspection of any one paying to the rates for the following fortnight: after which it should be filed and safely deposited in the parish; with a general liberty of inspecting the file for a moderate fee, to go in aid of the rates. Thus would the expenditure of the money be exposed to the rigorous scrutiny of those, upon whom it was raised; and who could have no possible interest, but that of keeping down its amount; since the patronage flowing from the distribution would be no longer theirs: their perfect knowledge of the parish would soon discover any unnecessary expence: and this further advantage would arise from the plan, that an authentic and intelligible history of the Poor Laws in each parish would exist among its archives, an advantage by no means flowing at present from the overseers' books.'

It may be objected that this political machinery would be too cumbersome, and too much connected with the public administration of the kingdom. It is doubtless desirable that the pressure of this burthen should be more equal, that the divisions within which the relief is raised should be more natural, and that a higher description of persons should take a part in regulating and bestowing it. Let it be well weighed, however, whether it will be equally advisable to prevent the whole from being voluntary, to alter the administrations from being local, to take them out of the hands of magistrates and respectable inhabitants, and to implicate the system with the government of the state. In an affair of benevolence, too, shall we be pleased with the interference of *salaried officers?*

We have animadverted freely on many particulars of Mr. Weyland's statements, but we assure him that we found this an unpleasant part of our duty; and we have great satisfaction in being able to state that his work displays much valuable information, and contains numerous hints deserving of attention; that it is very respectable in point of execution; and that it affords proofs of laudable industry, of a liberal mind, of a benevolent heart, and of an ardent regard for the public welfare. The subject is of the greatest importance; and it requires the highest attainments, a sound judgment, and great experience in business, in order to be properly treated. No man who enters on it ought to neglect Mr. Weyland's labours, to which he cannot attend without deriving much profit from the consideration of them.

As it is the object of Mr. Whitbread to render the Poor Laws obsolete, it is natural that Mr. Weyland, deeming them so beneficial as he does, should take alarm: but, if he reflects on the mode by which the upright and benevolent senator proposes

poses to attain his purpose, he may safely banish from his mind all apprehensions arising from a dread of his progress. Regarding that gentleman as yielding to no individual in the class of honest and independent men, and approving of the leading object of his proposed laws, we regret that we do not coincide with him in all the particulars of his details. Jo.

ART. V. *A new and appropriate System of Education for the labouring People*; elucidated and explained, according to the Plan which has been established for the religious and moral Instruction of Male and Female Children, admitted into the Free School, No. 19, Orchard-Street, in the City of Westminster; containing an exposition of the Nature and Importance of the Design, as it respects the general Interest of the Community: with Details, explanatory of the particular Economy of the Institution, and the Methods prescribed for the Purpose of securing and preserving a greater Degree of moral Rectitude, as a Means of preventing criminal Offences by Habits of Temperance, Industry, Subordination, and Loyalty, among that useful Class of the Community, comprising the Labouring People of England. To which are added concluding Observations, on the Importance of extending the System generally, under the Aid and Sanction of the Legislature. By P Colquhoun, LL. D. 8vo. pp. 93. 2s. 6d. Hatchard. 1806.

SINCE it is universally allowed that the lower classes of society form the principal strength and stamina of a country, and that their utility depends on their being discreet, sober, and provident, surely no doubt can be entertained respecting the importance of their being early instructed in the principles and habits of sound morality. Yet, while we complain of the profligacy and delinquency of the poor, we rarely trace this evil to its source, and consider that, by having devoted them to all the effects of a bad education, we are accessaries before the fact to those very crimes for which we punish them. Individuals who are not in the habit of calculation will be surprised at being informed of the multitudes of children in the class of poverty, who are abandoned to all the consequences of ignorance and neglect; and to how few of these the benefit of charity schools can extend. A gratifying sight to the friend of humanity is presented by the groupe of 6000 parish charity children annually assembled at St. Paul's: but, when he reflects on the estimate that 'of the population of the metropolis and its environs which comprises the inferior ranks, there are at all times about 100,000 children from the age of 6 to 12 years of age, requiring that sort of religious and moral education which is suited to their condition in life, and that out of this number it

it may fairly be supposed that at least 50,000 children are reared and rearing up, every year, in the grossest ignorance and profligacy,' his pleasure will be abated by perceiving what a small proportion of the children of the poor these charitable institutions include. The object of the system recommended in the present pamphlet is to remedy this defect; and, by a cheap and expeditious mode of education, to extend its blessings to the great mass of poor children. The idea is taken from a practice observed by Dr. Bell, in a Malabar school in the East Indies;* with this difference, that, instead of the letters being marked on sand, they are formed with a pencil on the slate. We shall extract a part of the explanation of the system, as it relates to the teachers:

'According to the system which has been adopted, the pupils who have discovered talents are selected by the master and mistress, as tutors to those in the same class, who are yet to be taught what these tutors already know, and so on from the lowest to the highest class in the school; the best informed and the most capable of the boys and girls are to be employed in teaching the others; and in the progress of this employment, by which they are raised in their own estimation to consequence in the school, they are at the same time instructing themselves in a manner rapid beyond conception. Emulation is excited between one tutor and another; the minds of the whole are constantly employed in the task assigned to each; and their zeal is increased by the confidence reposed in them by the master and mistress.

'In addition to the tutors, each class should as soon as possible be furnished with a *monitor* or usher, selected from the most capable of the boys or girls who are farthest advanced in their education, and to whom should be assigned the task of guiding and directing the tutors, and to see that strict attention is given to the lessons which are prescribed, and that the most rigid discipline and good order are maintained. These superior teachers are also improving themselves while they are exercising their different classes in the various branches of education in which they are progressively engaged.

'The province of the master and mistress is to direct the whole machine in all its parts; to prescribe the mode of instruction according to the progress that is made; to arrange the classes in the manner best calculated to facilitate the great object in view, by a judicious selection of those whose advancement is nearly equal; and to see that the various offices assigned to the tutors and monitors are duly and accurately executed. It is their business to see that others work, rather than work themselves. The master and mistress, from their respective chairs, overlook every part of the school, and give life and motion to the whole. They inspect the classes one after another; call upon the monitors occasionally to bring them up, that they may specifically examine the progress of each pupil, and where

* See an account of Dr. Bell's pamphlet in the subsequent article.

deficiencies

deficiencies are discovered, or advancement in education manifested, they reduce the deficient to an under, and those more advanced to the upper class, so that in point of progress the whole may at all times not only be upon a par, but that emulation may thereby also be excited. It is the duty of the master and mistress to encourage the *diffident*, the *timid*, and the *backward;* to check and repress the *forward* and *presumptuous*—to bestow just and ample commendation upon the *diligent*, *attentive*, and *orderly*, however dull their capacity, or slow their progress; to stimulate the *ambitious*, rouse the *indolent*, and to correct the *slothfulness of the idle:*—to deal out *praise*, *encouragement*, and *threatening*, according to the *temper*, *disposition*, and *genius* of the *pupil*.

'One of the chief objects of the system is to prevent waste of time in the schools: to render the condition of the pupils pleasant to themselves; and to lead their attention to the objects in which they are engaged, namely, to instruct and ground them in that portion of education which is necessary to convey religious and moral principles; to impress their minds strongly with a horror of those vices to which their situations in life more particularly expose them:—a love of *truth*, *honesty*, and every moral virtue; and above all, a strong sense of *religion*, carefully instilled according to the rules prescribed by the national church. In fine, so to fortify their minds as, if possible, to render them proof against those vices and temptations to which their situations, particularly in large cities, expose them, and thereby to render them good and useful members of the community in the inferior situations of life which they are destined to fill.

'In the general progress of education, it is also the duty of the master and mistress to stimulate the pupils by rewards rather than punishments; for which purpose appropriate toys for the youngest, and prize books, and other useful articles for those that are farther advanced; with medals and other badges of honour for those who particularly distinguish themselves, should be provided by the managers, and distributed by the president or chairman of the committee, who may periodically view and examine the boys' school, or by the ladies who shall benevolently undertake to visit and superintend the school for the girls; and it will be the duty of the master and mistress to provide a *prize ticket*, to be numbered No. I. and upwards, to be delivered to each boy and girl for every meritorious act they perform, whether it relates to *general good behaviour*, *attention*, *assiduity*, *progress in education*, or *punctual attendance at school*. Such particular acts of merit to be written or printed on each ticket, and delivered to the pupils, that they may receive a reward according to the number of tickets they produce, denoting the degree of merit they are thus found to possess; and such rewards to be distributed quarterly, or oftener, if it shall be so determined by the committee of managers.'

In the boy's school, the reading and writing departments are divided into eight classes: which, instead of stationary, use only *refuse slates* ground smooth by the boys, and on which all their writing and cyphering are performed with a slate-pencil; unless during a short period before they quit the school, when they are

are allowed the use of pens, ink, and paper. The saving by this mode is very considerable; and the price which is paid for those poor children who are not orphans, nor the offspring of soldiers, who are received gratis, is only 1s. per calendar month for one child, 1s. 10d. for two children of the same family, 2s. 6d. for three, and 3s. for four; so that, according to Mr. Colquhoun's calculation, the same sum which is expended on the 6000 charity children, above mentioned, would, on this new plan of the Westminster Free School, furnish education to 120,000 children. When the public are concerned, it is certainly an object to consider how the greatest possible good can be accomplished at the least possible expence*.

Some persons very probably will suppose that this mode of education is superficial and delusive: but the present friend of the poor assures us that the experiment has completely succeeded; and he particularly tells us that, 'in the Free School in Orchard-street, the specimens of writing, which have been exhibited by the pupils upon their slates, indicate a progress which is truly surprising; and some of them have actually acquired a knowlege of reading and writing, sufficient for the walks of life they are destined to fill, in the course of a single year.'

The hint concerning the use of slates instead of paper, in acquiring the first rudiments of reading and writing, in addition to their present general use for cyphering, may be recommended to the adoption of country schoolmasters.

We most cordially agree in the liberal, philanthropic, and patriotic sentiments by which Mr. Colquhoun endeavours to enforce his system for the education of the vulgar on the attention of the legislature, which stands in the same relation to the people as parents to their children; and we sincerely hope that his arguments will not be employed in vain.

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* The system of education here recommended is designed to include others than the children of paupers. How far they are in want of a more comprehensive plan than at present exists is manifest by 'the parliamentary returns in 1803; when of 194,914 children of paupers, from 5 to 14 years of age, *permanently relieved*, (besides those occasionally assisted, which were equally numerous,) the whole number educated in schools of industry were only 21,600, leaving 173,314 in a state of absolute ignorance.

ART. VI. *An Analysis of the Experiment in Education, made at Egmore, near Madras.* Comprising a System alike fitted to reduce the Expence of Tuition, abridge the Labour of the Master, and expedite the Progress of the Scholar; and suggesting a Scheme for the better Administration of the Poor Laws, by converting Schools for the lower Orders of Youth into Schools of Industry. By the Rev. Dr. Andrew Bell, A.M. F.A.S. F.R.S. Edin., Rector of Swanage, Devon, &c. 3d Edition. 8vo. 2s. 6d. Cadell and Davies.

As we accidentally omitted to notice this new mode of instruction at the time of its being first announced to the public, (in 1797,) we are happy in the opportunity, presented to us by this third edition, of rendering at least tardy justice to the merit of the inventor. Mr. Colquhoun is so decidedly enamoured of this expeditious and effectual as well as economical mode of Education, that he has pronounced Dr. Bell to be intitled to a statue for the discovery; and the evidence of its effects, produced by that magistrate in the institution which is the subject of the pamphlet mentioned in our preceding article, will no doubt recommend it to general attention: especially in reference to the instruction of the multitudes included in the class of Poor. To shew how closely the plan of the Free School in Orchard-street, Westminster, is copied from that of the Male Asylum at Madras, we shall exhibit Dr. Bell's Scheme:

'1st. The Asylum, like every well-regulated school, is arranged into Forms or Classes. The Scholar ever finds his own level, not only in his Class, but in the ranks of the School, being promoted or degraded from place to place, or Class to Class, according to his proficiency.

'This of Schools in general; now more particularly of the Asylum.

'2. Each Class is paired off into Tutors and Pupils. The Tutor to assist his Pupil in learning his lesson.

'3. Each Class has an Assistant-Teacher to keep all busy, to instruct and help the Tutors in getting their lessons, and teaching their Pupils, and to hear the Class, as soon as prepared, say their lesson, under,

'4th. The Teacher, who is to take charge of the Class, to direct and guide his Assistant, to attend him in hearing the Class, or himself hear both the Assistant and Scholars say their lesson.

'5th. When necessary, from the state of the School, or rather from the inequality of the Master, a Sub-Usher and Usher, one or both, are appointed to inspect the School, and act under,

'6th. The Schoolmaster, whose province it is to watch over and conduct the system in all its ramifications, and see the various offices of Usher, Sub-Usher, Teachers, Assistants, Tutors and Pupils, carried into effect.

'7th. Last of all, the Superintendant, or Trustee, or Visitor, whose scrutinizing eye must pervade the whole machine, whose active mind must give it energy, and whose unbiassed judgment must inspire confidence and maintain the general order and harmony.

'For this purpose, there is kept by the Scholars, Teachers, or others equal to the office,

'8th. A Register of the daily tasks performed: and, by the Schoolmaster,

'9th. A Register of daily offences, or Black-book, to be expurgated weekly by

'10th. A Jury of twelve or more boys selected for the purpose.

'This in brief is the scheme in its most multiplied form, and yet abundantly simple. It may be proper (in limine) in the threshold to observe, that it chiefly hinges on the Teachers and Assistants to each Class.'

Comments are subjoined, explanatory of the several steps of this process, and of its effects. We are also particularly reminded that the mode of tuition by the scholars themselves constitutes the system; and that, however complex it may appear at first sight, its operation is simple and easy. In the Orchard-street school, slates are employed: but Dr. Bell continues to be partial to his board, or shallow-tray, covered with sand:

'The superiority, which writing on sand possesses over every other mode, as an initiatory process, consists in its being performed with the simplest and most manageable instrument, the (fore) finger (of the right hand) which the child can guide more readily than he can a piece of chalk, a pencil, or pen. The simplicity of this process, and its fitness for children of four years, at which age they were admitted into the Asylum, entitle it to the notice of all Schools in a similar predicament. But with children further advanced, slates and pencils may be used after the sand, as is done in various Schools in the Metropolis, &c. To simplify the teaching of the alphabet, the letters are sometimes, when found expedient for the Scholar, arranged according to the simplicity of their form, and not their alphabetic order.'

It is asserted by Dr. Bell that, on his plan,

'One master can teach a thousand or more scholars; and still more, that he can teach them as easily as before he could ten; nay, more easily than he can ten who are in different stages of progress. The powerful effect of example and method, and general laws, and the choice of able and good boys for teachers and assistants, &c. which a large seminary furnishes, is of great advantage in various ways. And if nothing more could be said of the system than that it enables one man to manage and instruct as many scholars as his school-room can contain and his eye reach, it would be no small present to the world.'

Since the author's return to England, he has repeated the experiment in his own parish, with the most flattering effect:

'In

'In a day-school under my eye, in my parish, the master, who has many avocations of duty, has after a recommendation on my part of five years, been induced to adopt the system a month before the period at which I am now writing, Christmas 1806. In consequence of his having imbibed its spirit, and carried it into immediate unresisting effect (for in the general run of schools every step of your progress is resisted till resistance is beaten out of doors,) it outdid every thing I had before witnessed in the same short space. The instantaneous effect appeared little less than miraculous. The disorder, noise, and idleness which, in his absence, had heretofore prevailed, started up at once into order, quietness, and diligence. Instead of the solitary reading of one or two lessons a day by each child, without comparison or emulation, the classification, and saying a lesson every half hour, operated like magic, and produced an exertion, not surpassed by a new game taught to children. The lesson, which it is uncertain when it will be said, and whether in the course of the day, is postponed and neglected. When it is to be said immediately, it is immediately gotten. No time is left for previous idleness or play. But it was the emulation, and the novelty of the emulation, which served to produce the grand effect. The scholars were observed to quit the ludus literarius with reluctance after two hours attendance in the forenoon, and to return before their hour in the afternoon to renew the game of letters—the competition for places. Prevented by the smallness of the school-room from saying their lessons at once, it was delightful to me to see the eagerness of the classes to claim their turn; and now, for the first time, the scholars are longing for the termination of their holydays.

'It is not enough to say, that in half an hour as much was learned as before in the course of the day, (four hours) and far better. The parents have been struck with the rapid progress of their children during this period; and some have been surprised to find books in the hands of their children at home whom they could never before induce to open a book. All this was done without a single punishment inflicted.'

Persuaded, with many others, of the defective policy of our laws in being directed solely to the punishment of the offender, Dr. Bell advises the preventive process, as consisting in the right education of the lower classes, to which end his system is singularly adapted. Mr. Colquhoun is not a firmer convert to this plan of education than is Dr. B. to the sentiments of the Magistrate relative to the Poor-Laws, or rather the abuse of them; the operation of which he considers as a bounty on idleness, extravagance, and profligacy,—as a tax on industry, frugality, and sobriety,—and as productive of evils which threaten to overthrow the state. The Doctor, however, is not so liberal on the score of instruction as Mr. C.; for he objects to having the poor taught to write and cypher, and would merely enable them to read their Bible. This, he is convinced, may be effected in schools of Industry, by devoting one hour in a day

(or rather two half-hours) to giving lessons to the poor children, according to his plan; thus causing little or no interruption to their manual labour, by which they defray the expence of their own education. If with the same facility the poor can be taught to write, we would most strongly object to this proposition of restricting our kindness to them; and indeed, in Dr. B's method of teaching, the one acquirement involves the other. We also do not agree with him in his scheme for the consolidation of charity schools and schools of industry; since, though it may be possible to educate large numbers at once, experience proves that institutions on a moderate scale generally succeed best. A day-school for the children of the poor in each parish would afford sufficient instruction, without taking them from their parents; who, even during their education, may be partially benefited by their labour, especially if it be not necessary to devote more than an hour in the day to instruction.

Mo-y.

ART. VII. *Travels from Buenos Ayres, by Potosi, to Lima.* With Notes by the Translator, containing topographical Descriptions of the Spanish Possessions in South America. Drawn from the last and best Authorities. By Anthony Zachariah Helms, formerly Director of the Mines near Cracow in Poland, and late Director of the Mines and of the Process of Amalgamation in Peru. 12mo. pp. 251. (misprinted 287). With two Maps. 6s. Boards. R. Phillips. 1806.

OUR recent military transactions in South America will naturally impart a temporary interest to this meagre and mutilated narrative. It appears that the author was appointed, in conjunction with Baron von Nordenflycht, to introduce various improvements in mining and metallurgy into Peru: but respecting the operations of the Swedish baron, the reader is left to his own conjectures; and his associate was so cruelly traversed in all his laudable projects, that he soon returned to Europe in disgust, and, with much difficulty, obtained a pension from the court of Spain. In the course of his fruitless services, he journeyed from Buenos-Ayres, by Tucuman, and over the Cordilleras, to Lima; noting his stages, and such observations as would most naturally occur to a professed mineralogist: but the translator, by abridging the 'mineralogical and metallurgic remarks on Potosi and Peru, and on the Cordilleras,' has, probably, deprived us of the most valuable portion of the journal. That our readers may not be misled by the title, it may be proper to acquaint them that these 'Travels' extend only to 108 pages, printed on a large type, and easily susceptible of

farther

farther reduction by the suppression of mere names and trivial descriptions. The only circumstances related of Buenos-Ayres are, that it is situated on the South West bank of the river La Plata, and that it contains from twenty-four to thirty thousand inhabitants; a much lower computation than our recent reports would induce us to suppose.

'Seventy-three miles from the capital, the traveller enters on an immense plain, by the Spaniards called Pampas, which stretches three hundred miles westward to the foot of the mountains, and about fifteen hundred miles southward towards Patagonia. This plain is fertile, and wholly covered with very high grass; but for the most part uninhabited and destitute of trees. It is the abode of innumerable herds of wild horses, oxen, ostriches, &c. which, under the shade of the grass, find protection from the intolerable heat of the sun. The largest tamed ox is sold for one piastre, and a good horse may be purchased for two.'

The wild Indians, who roam in the Pampas, hold no intercourse with their civilized brethren, nor with the Spaniards, and are in the highest degree dirty, savage, and treacherous. Their only weapons consist of a sling, or of a rope with a stone or a piece of lead fastened to the end of it, with which they dexterously aim a blow at an enemy from behind: but such is their dread of European warfare, that a very few troops can easily disperse two or three thousand of them.

Cordova, which is four hundred and sixty-eight miles from Buenos-Ayres, is briefly mentioned as a neat, clean town; pleasantly situated at the foot of a branch of the Andes, with a population of fifteen hundred Spaniards and Creoles, and four thousand negroe slaves.

'The Creole, a descendant of American Spaniards, is of a brown complexion, and differs in every respect from his ancestors. Though born with a genius capable of attaining whatever ennobles humanity; yet, from an education in the highest degree neglected, he becomes lazy, licentious, and indelicate in his conversation. a hypocrite, and infected with a blind and malignant fanaticism. He tyrannizes over his slaves; but, in general, through his inordinate love of pleasure, is himself enslaved by his Mulatto and black females, who rule him with despotic sway. He is in the highest degree reserved and insidious; the sport of every unruly passion, immoderately puffed up with pride, and prepossessed against whatever is European; and, in an especial manner, of a hostile and mistrustful disposition towards the Spaniards. Under the oppressive yoke of such men, the Indians have lived for centuries, and they consequently pant for the blessings of liberty.'

With this picture we may contrast the character of the civilized Indian, which M. Helms places in a very advantageous light:

'The Indians are, in fact, the only industrious class of the community. To the labour of those patient drudges we are indebted for all the gold and silver brought from every part of Spanish America. No European, nor even the negroes, are robust enough, for one year only, to resist the effects of the climate, and support the fatigues of working the mines, in the mountainous regions Yet to these good and patient subjects their haughty masters leave, as the reward of their toil, scarcely a sufficient pittance to enable them to procure a scanty meal of potatoes and maizé boiled in water.

In their progress to Tucuman, M. Helms and his fellow-travellers found the mountains composed of primitive granite: but, as they advanced, the latter became blended with argillaceous slate, on which, in many places, were incumbent strata of limestone, and large masses of ferruginous sand-stone. They likewise observed on the road, coal, gypsum, and rock-salt, 'the last even on the summits of the most elevated ridges.'

At Salta, which contains nine thousand inhabitants, they exchanged their carriages for saddle-mules, and prosecuted their rugged and perilous way, for eighteen hundred miles, over the Cordilleras, to Lima, frequently fording rapid rivers and torrents. 'In these torrents, which often suddenly swell during summer, a great number of travellers perish. In a few hours we exchanged the very intense summer heat in the valleys for the piercing cold of the snowy summit of the mountain —a transition that soon undermines the health of the most robust European. A hectic fever attacks him; or he is seized with the cramp, rheumatism, and nervous melancholy.'

A thickish stratum of granitic stones, rounded by attrition, occurs on the summits of the lofty mountains at nine miles from Potosi. The mountain of that name, at the foot of which the city is built, is of a conical form, nearly eighteen miles in circumference; and it is chiefly composed of a yellow argillaceous shistus, filled with veins of ferruginous quartz, in which silver ore is occasionally interspersed. The rude ores contain from six to eight ounces of silver in every *caxon*, or fifty hundred weight. Some of the purer kinds, of a greyish brown colour, yield twenty marks of silver per caxon. Above three hundred mines are worked, but all of them with a manifest want of regularity and judgment. After having exposed the abusive practices of the miners, the author thus proceeds:

'Still greater, if possible, was the ignorance of the directors of the smelting-houses and refining-works at Potosi: by their method of amalgamation they were scarcely able to gain two-thirds of the silver contained

contained in the *paco-ore*; and for every mark of pure silver gained, destroyed one, and frequently two, marks of quick-silver. Indeed all the operations at the mines of Potosi, the stamping, sifting washing, quickening and roasting the ore are conducted in so slovenly, wasteful, and unscientific a manner, that to compare the excellent method of amalgamation invented by baron Born, and practised in Europe, with the barbarous process used by these Indians and Spaniards, would be an insult to the understanding of my readers.

'The tools of the Indian miner are very badly contrived, and unwieldy. The hammer, which is a square piece of lead of twenty pounds weight, exhausts his strength; the iron, a foot and a half long, is a great deal too incommodious, and in some narrow places cannot be made use of. The thick tallow candles wound round with wool vitiate the air.

'In the royal mint at Potosi, where from five hundred and fifty thousand to six hundred thousand marks of silver, and about two thousand marks of gold, are annually coined, affairs were not better conducted. Every hundred w ight of refined copper used for alloy in the gold and silver coin cost the king 35l through the gross ignorance of the overseers of the work, who spent a whole month in roasting and calcining it, and frequently rendered it quite unfit for the purpose.'

Rich gold ore abounds in the mountains of La Paz, and in the whole ridge as far as Sicasica, where the Indians collect this precious metal by washing:—but here, too, from the ignorance of the inhabitants, much treasure lies wholly neglected.

Cusco is described in a few desultory lines; and of Guancavelica, though *mentioned* more than once, we have no account. Its celebrated quicksilver mine, owing to mismanagement, has become less productive than formerly, and is worked on terms disadvantageous to the government.—A few pages are devoted to Lima, but they convey no intelligence that is new to the curious reader.

Some useful information may be collected from the Appendix, which the Translator has avowedly compiled from Ulloa, Skinner's Present State of Peru, Alcedo's *Dictionario geographico*, &c. and which he asserts, with singular modesty, 'contains the fullest and the most correct account of Spanish America which exists in any European language.' This fullest account is comprized within 150 duodecimo pages! As a plain and convenient abstract from larger works, it is intitled to commendation.

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ART. VIII. *A Portraiture of Quakerism*, taken from a View of the Moral Education, Discipline, Peculiar Customs, religious Principles, political and civil Œconomy, and Character of the Society of Friends. By Thomas Clarkson, M. A. Author of several Essays on the Subject of the Slave Trade. 2d Edition. 8vo. 3. Vols. 1l. 7s. Boards. Longman and Co.

THOUGH the current statement be admitted, that the number of Quakers in this country is considerably diminished, circumstances have occurred to give brilliancy to the rays of their declining sun. Among these, we may reckon the encomiums here bestowed on them by a respectable clergyman of the Established Church; who, in consequence of his intercourse with them on the subject of the abolition of the slave-trade, was so much struck with their manners and general character as to feel it a duty to them and to the world to draw their picture at full length. This undertaking has been so gratifying to the Society of Friends, that the whole of a large impression has been purchased merely by the members of this community *, and the public have been obliged to wait the appearance of a second edition. From the large sale also which, as we understand, Mr. Clarkson's Portraiture has obtained independently of its circulation among the Quakers themselves, an inference may be drawn that is equally favourable to the author, and to the people whom he describes. It would hence appear that, though the different classes of the community are too much enslaved by the customs and manners of the age, to be able to adopt the simplicity and rigid morality of the Quakers, they are sufficiently sensible of the charms of virtue to admire the character which this singular fraternity exhibits. When we compare them with society at large, they appear, to use the words of Mr. Walpole, (Lord Orford,) "like a temple in a palace which remains unpolluted, while all around is tyranny, corruption, and folly." Not only in their principles but in their whole economy, their non-conformity to the world is evinced; and it is so strongly marked, that a considerable degree of calmness and fortitude is requisite to enable them to stem the torrent of vulgar sentiment and of fashion. A modern Quaker, who strictly adheres to the rules of his sect, differs nearly as much from the general mass of professing Christians, as a true believer of the primitive church from the surrounding mass of Pagan idolators.

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* The Monthly Review has for nearly threescore years been *friendly* to the *Friends*: but when will they thus testify their acceptance of its good offices?

As eminent virtue must ever be scarce, so institutions which aim at singular purity will be patronized only by few; and if, whenever they are fairly noticed, men cannot withhold their praise, they will excuse themselves from assuming a yoke which, to the votaries of worldly pride and vanity, must be intolerable. We, who endeavour to form a judgment unembarrassed by public opinion, and had rather be associated with the philosophic few than with the giddy and boisterous multitude*, have never disesteemed the Quakers because they are unpopular, but have always been ready to weigh their merit as a body in the balance of the sanctuary. We need not, therefore, add that it is with no little satisfaction that we take up these volumes, in which a clergyman has attempted, with success, to write their moral history.

After having, in the introduction, explained his motives for undertaking this work, adverted to the origin of the term Quakers†, and given a short sketch of the life of George Fox, the founder of this society, Mr. Clarkson presents us with a definition of Quakerism:

'Quakerism, (he says,) may be defined to be an attempt, under the divine influence, at practical Christianity, as far as it can be carried. They who profess it, consider themselves bound to regulate their opinions, words, actions, and even outward demeanour, by Christianity, and by Christianity alone. They consider themselves bound to give up such of the customs or fashions of men, however general or generally approved, as militate, in any manner, against the letter or the spirit of the Gospel. Hence, they mix but little with the world, that they may be less liable to imbibe its spirit. Hence, George Fox made a distinction between the members of his own society and others, by the different appellations of Friends, and People of the world They consider themselves also under an obligation to follow virtue, not ordinarily, but even unto death. For they profess never to make a sacrifice of conscience; and therefore, if any ordinances of man are enjoined them, which they think to be contrary to the divine will, they believe it right not to submit to them, but rather, after the example of the Apostles and primitive Christians, to suffer any loss, penalty, or inconvenience, which may result to them for so doing.'

Charmed as this writer evidently is with Quakerism as a system, which, if closely followed, leads towards purity and perfection, he does not mean to offer an unqualified encomium on the members of this sect; for he adds

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* "*Plus apud* nos *vera ratio valebit, quam vulgi opinio.*" CICERO.

† 'Justice Bennet, of Derby, gave the Society the name of Quakers in the year 1650, because the founder of it admonished him, and those present with him, to *tremble* at the word of the Lord.'

'I know

'I know well that all who profess it, are not Quakers. The deviation, therefore, of their practice from their profession, and their frailties and imperfections, I shall uniformly lay open to them wherever I believe them to exist. And this I shall do, not because I wish to avoid the charge of partiality, but from a belief that it is my duty to do it.'

We must therefore consider this portraiture as drawn under the strong impression of duty, and executed with a studious care neither to misrepresent the Friends nor to mislead the world. Let us see in what way Mr. C. has discharged his office, and what use he has made of his intercourse with this sect.

The first part of the work is occupied with an account of the *Moral Education* of the Quakers; in which their principles and practice respecting recreations and amusements are fully detailed and largely discussed. It is observed that

'They allow their children most of the sports or exercises of the body, and most of the amusements or exercises of the mind, which other children of the island enjoy: but as children are to become men, and men are to become moral characters, they believe that bounds should be drawn, or that an unlimited permission to follow every recreation would be hurtful.

'The Quakers, therefore, have thought it proper to interfere on this subject, and to draw the line between those amusements which they consider to be salutary, and those which they consider to be hurtful.'

In the latter class they reckon all Games of chance, Music, the Theatre, Dancing, Novels, and the Diversions of the field. Cards and other instruments of gaming are prohibited on account of their tendency to agitate and enflame the passions; for

'One of the first points in the education of this Society is, to attend to the subjugation of the will; to take care that every perverse passion be checked; and that the creature be rendered calm and passive. Hence, the children belonging to it are rebuked for all expressions of anger, as tending to raise those feelings which ought to be suppressed. A raising even of their voice beyond due bounds is discouraged, as leading to the disturbance of their minds. They are taught to rise in the morning in quietness, to go about their ordinary occupations with quietness, and to retire in quietness to their beds.'

While the present rage for Music and Singing prevails, and such enormous sums are given to the first performers in this line, the sentiments of the Quakers on this subject will scarcely be tolerated; and we perhaps shall be told that we are "fit for treasons, stratagems, and spoils," if we attempt the mildest vindication of them: yet, at all hazards, we shall venture to hint that some of the objections of the Quakers to the

study

study of music are well founded; and that it is worthy of the serious consideration of parents, whether the prominent feature which it is allowed to assume in the general system of fashionable education can be rationally vindicated. Is the following statement correct, or is it not?

'Great proficiency, without which music now ceases to be delightful, cannot, as I have just observed, be made without great application, or the application of some years. Now all this long application is of a sedentary nature. But all occupations of a sedentary nature are injurious to the human constitution, and weaken and disorder it in time. But in proportion as the body is thus weakened by the sedentary nature of the employment, it is weakened again by the enervating powers of the art. Thus the nervous system is acted upon by two enemies at once; and in the course of the long education, necessary for this science, the different disorders of hysteria are produced. Hence the females of the present age, amongst whom this art has been cultivated to excess, are generally found to have a weak and languid constitution, and to be disqualified more than others from becoming healthy wives, or healthy mothers, or the parents of a healthy progeny.'

The total prohibition of music may be as absurd as the total prohibition of wine: but an excessive passion for it, especially when it pervades the middle classes of society, is fraught with more serious consequences than may be commonly imagined.

That so strict a sect as the Quakers should condemn the theatre, and the ball-room, and the sports of the field, is no matter of wonder; and they certainly manifest their good sense in proscribing novel reading as productive of a romantic spirit and a sickly sensibility, alike injurious to mind and body. 'I have been told by a physician of the first eminence, (says Mr. C.) that music and novels have done more to produce the sickly countenances and nervous habits of our highly-educated females, than any other causes that can be assigned. The excess of stimulus on the mind, from the interesting and melting tales that are peculiar to novels, affects the organs of the body, and relaxes the tone of the nerves, in the same manner as the melting tones of music have been described to act upon the constitution, after the sedentary employment, necessary for skill in that science, has injured it.'

A strong objection to novel-reading is that it indisposes those who indulge in it for all other kinds of reading.

Hunting, hawking, and shooting, are condemned by Quakers; and so is Fishing, no doubt, from the cruelty which attaches to it, though the quietude of this amusement is singularly adapted to their habits. "*Jam undique silvæ et solitudo, ipsumque illud silentium, quod venationi* (aut piscationi) *datur, magnæ cogitationis*

cogitationis incitamenta sunt." We say nothing of "Patience in a Punt."

Mr. C. replies at some length to the objections which have been urged against the prohibitory system of Education adopted by the Quakers.

In considering the *Discipline* of this sect, an opportunity is presented for applauding the liberal spirit of its founder, who raised the authority of the women in the church to nearly an equality with that of the men. George Fox appears to have paid little respect to the opinion of St. Paul; and by exempting women from the prohibition imposed on them by the apostle, and by investing them with all church privileges, he is reported to have 'laid the foundation of that improved strength of intellect, dignity of mind, capability of business, and habit of humane offices, which are so conspicuous among female Quakers of the present day.'

As the Quakers surpass all Christian societies in a sedulous endeavour to model themselves on the genuine principles of the Gospel, their discipline is in many respects worthy of more consideration than it has yet obtained, and particularly that part of it which relates to offenders; for they make the punishment of the criminal less an object than his reformation; and wherever their influence has prevailed, they have wisely as well as humanely mitigated the severity of the penal code. The regulations of the Pennsylvanian prisons form a model for Christian legislators; and on a comparison of the systems of cruelty and blood with that of mild restraint, this conclusion forces itself on our conviction, 'that crimes are less frequent in proportion as mercy takes place of severity, or as there are judicious substitutes for the punishment of death*.' No one, therefore, can fairly draw a portraiture of Quakerism without instructing the world.

Two peculiarities in the courts or meetings for discipline are noticed by Mr. C. One is that they have no ostensible president or head; and the other that matters are decided not by majorities or the influence of numbers, but by the weight of religious character.

The Yearly Meeting, this author observes,

'May not improperly be called a government, when we consider that, besides all matters relating to the church, it takes cognizance of the actions of Quakers one to another, and of these to their fellow-citizens; and of these, again, to the state; in fact, of all actions of members, if immoral in the eye of the Society, as soon as

* In Pennsylvania, 'the state has experienced a diminution of crimes to the amount of one half since the change of the penal system.' Are we too proud to learn?

they

they are known. It gives out its prohibitions. It marks its crimes. It imposes offices on its subjects. It calls them to disciplinary duties. This government, however, notwithstanding its power, has, as I observed before, no president or head, either permanent or temporary*. There is no first man through the whole Society. Neither has it any badge of office, or mace, or constable's staff, or sword. It may be observed, also, that it has no office of emolument by which its hands can be strengthened, none of its ministers, elders, clerks, overseers, or deputies, being paid: and yet its administration is firmly conducted, and its laws are better obeyed than laws by persons under any other denomination or government.'

On the subject of Disownment, Mr. Clarkson is brief: but he is aware that to a Quaker this exclusion must be no slight punishment, and therefore he hints to the society that they ought not to swell the number of crimes unecessarily, but should consult the letter and spirit of Christianity. No notice is here taken of Disownment on the score of opinions.

That part of the work which adverts to the *Peculiar Customs* of this sect includes remarks on the plain dress (rejecting all ornaments of jewelry and lace) and furniture of the Quakers; on their use of the pronoun *thou* instead of *you*; on their substituting the mere numerical appellation for the usual names of months and days; on their not employing the ordinary salutations and titles of honour; and on their not saying formal graces at meals, nor drinking healths and toasts; also on their Marriages, Funerals, Principles of Trade, and mode of treating their Poor.—Mr. C. offers an ingenious vindication of the Quakers on all these peculiarities. Their dress and language are regarded as marks by which they are distinguished from the world; and in the article of furniture, plainness is so much consulted, that pictures, prints, and drawings are generally excluded from their apartments. The only prints which Mr. C. ever observed in their houses were the representation of Penn's treaty with the Indians, (an action honourable to the Society and to Human Nature,) the delineation of a slave-ship, and a view of the Quaker's school-house at Arkworth. Had this list been judiciously extended, could any injury have arisen to the rising generation? Cannot arts as well as letters be made subservient to virtue. Will not (to use part of the incomparable epitaph on Hogarth by Garrick)

> " Pictur'd morals charm the mind
> And through the eye correct the heart?"

Improper subjects are often chosen by artists, which prudence would conceal from general observation: but objections can

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' * This government or discipline is considered as a theocracy.'

no more be fairly alleged against the decoration of the walls of an apartment with well-chosen pictures or prints, than against the ordinary figured paper hangings, or carpets, which we never heard that the Quakers prohibited.

So partial is this writer to the manners of the sect which he delineates, that their refusal to pull off the hat and to bow even to Royalty itself is considered not as uncouth but as dignified:

'The Quakers are in the habit, on particular occasions, of sending deputies to the King. And it is remarkable that his present Majesty always sees them himself, if he be well, and not by proxy. Notwithstanding this, no one in the deputation ever takes off his hat. Those, however, who are in waiting in the antichamber, knowing this custom of the Quakers, take their hats from their heads, before they enter the room where the King is. On entering the room they neither bow, nor scrape, nor kneel; and as this ceremony cannot be performed for them by others, they go into the royal presence in a less servile or more dignified manner than either the representatives of sovereigns, or those who have humbled nations by the achievement of great victories.'

We are presented with a brief history of the Pagan origin of Toasts, as a vindication of the Quaker practice of discontinuing them at their social meals. Here we are informed that the first toast given among the Greeks, "to the Gods," corresponds to the modern idea of *Church*. According to this mode of interpretation, the prevailing toast of "Church and King" means "God and King": but, for obvious reasons, this comment will not pass muster.—Since from Genesis to Revelations no record is found of Marriage performed by a priest, the Quakers object to the ordinary mode of solemnizing it; and it is to the credit of their system in this respect, that, as Mr. Clarkson observes, we never hear of Quaker adultery and divorce.—All pride is banished from their Funerals; they erect no pompous tomb-stone; nor do they in a mourning habit "bear about the mockery of woe."

Morals guide them in choosing the occupations of life; and hence several trades (such as dealing in slaves, weapons of war, prize-goods, &c.) are prohibited to their brethren: yet it is well known that they often sell those things (as decorative millinery, laced-hats, &c.) to others, of the use of which their own practice shews that they disapprove. In the multitudes which compose the vast legion of vagrancy, not a single Quaker can be found; a circumstance which speaks more strongly than words in favour of that part of the constitution of the Society which relates to the poor. Not only are the present wants of the poor supplied, but the education of their

children is superintended, so that all who are born in this society are taught at least to read and write; in course, the Quaker poor are singularly moral. Let not this fact be overlooked in the formation of any new code of laws for the poor.

We come now to the article of *Religion*, which occupies the greatest part of the second volume, and to which the attention of the reader is particularly solicited; not, however, because the author has any design of proselyting to Quakerism, but in order to render the members of this virtuous community better known to their countrymen. Several chapters are employed in explaining the sentiments of Friends relative to the Holy Spirit; which they believe performs the work of inward grace and redemption in man, operating as an universal teacher and redeemer to all those who attend to its inward strivings, and encourage its influence on their hearts. They not only maintain that this Divine Spirit inspired patriarchs, prophets, evangelists, and apostles, and the whole army of martyrs and confessors in the Jewish and Christian churches, but that it also became a guide to the Heathen, and compensated for the absence of a written law. Attributing all genuine vital religion to the suggestions and operations of the Spirit, they esteem this to be the first and an infallible guide, and of course the Scriptures are only considered in a secondary light.—Without repeating the observations which we have recently made, on the embarrassments which these contending principles seem to throw on the Quaker system, we shall allow Mr. C. to explain the reasons by which they are actuated on these points:

'It is acknowledged among Christians, that the Spirit of God is a perfect Spirit, and that it can never err. But the Scriptures are neither *perfect of themselves as a collection, nor are they perfect in their verbal parts.* Many of them have been lost. Concerning those, which have survived, there have been great disputes. Certain parts of these, which one Christian council received in the early times of the church, were rejected as not canonical by another. "Now, what," says Barclay, "would become of Christians, if they had not received that Spirit, and those spiritual senses, by which they know how to discover the true from the false? It is the privilege of Christ's sheep, indeed, that they hear his voice, and refuse that of the stranger; which privilege being taken away, we are left a prey to all manner of wolves." The Scriptures, therefore, in consequence of the state in which they have come down to us, cannot, the Quakers say, be considered to be a guide as entirely perfect as the internal testimony of their great Author the Spirit of God.

'But though the members of this Society have thought it right, in submitting their religious creed to the world on this subject, to be so guarded in the wording of it as to make the distinction described, they are far from undervaluing the Scriptures on that account. They believe, on the other hand, whatever mutilations they may have suffered,

fered, they contain *sufficient* to guide men in belief and practice; and that all internal emotions, which are contrary to the declaration of these, are wholly inadmissible.'

In general, the Quakers are good logicians: but we think that they would be puzzled to explain how writings, which are neither perfect as a collection nor in their verbal parts, can be a *sufficient* guide to man in belief and practice; or how it can be necessary, if these do form a *sufficient* guide, to appeal to another decider of controversies. As far as the teaching of the Spirit is concerned, they seem to believe that this Divine Principle operates whenever the mind is impressed with a disposition to serious meditation and contemplation:

'This Spirit is considered by the Society, not only as teaching by inward breathings as it were, made immediately and directly upon the heart, without the intervention of outward circumstances, but as making the material objects of the universe, and many of the occurrences of life, if it be properly attended to, subservient to the instruction of man, and as enlarging the sphere of his instruction in this manner in proportion as it is received and encouraged. Thus, the man, who is attentive to these divine notices, sees the animal, the vegetable, and the planetary world with spiritual eyes. He cannot stir abroad, but he is taught in his own feelings, without any motion of his will, some lesson for his spiritual advantage; or he perceives so vitally some of the attributes of the Divine Being, that he is called upon to offer some spiritual incense to his Maker. If the lamb frolics and gambols in his presence as he walks along, he may be made spiritually to see the beauty and happiness of innocence. If he finds the stately oak laid prostrate by the wind, he may be spiritually taught to discern the emptiness of human power; while the same Spirit may teach him inwardly the advantage of humility, when he looks at the little hawthorn, which has survived the storm. When he sees the change and the fall of the autumnal leaf, he may be spiritually admonished of his own change and dissolution, and of the necessity of a holy life. Thus the Spirit of God may teach men by outward objects and occurrences in the world.'

Since the doctrine of the new birth and perfection is said to be one of the most important of their religious propositions, we shall insert the explanation of it:

'In the same manner as the Divine Being has scattered the seeds of plants and vegetables in the body of the earth, so he has implanted a portion of his own incorruptible seed, or of that which in Scripture-language is called the "Seed of the Kingdom," in the soul of every individual of the human race. As the sun by its genial influence quickens the vegetable seed, so it is the office of the Holy Spirit, in whom is life, and who resides in the temple of man, to quicken that which is heavenly. And in the same manner as the vegetable seed conceives, and brings forth a plant, or a tree with root, stem, and branches; so if the soul, in which the seed of the Kingdom

Kingdom is placed, be willing to receive the influence of the Holy Spirit upon it, this seed is quickened, and a spiritual offspring is produced. Now this offspring is said to be as real a birth from the seed in the soul by means of the Spirit, as the plant from its own seed by means of the influence of the sun.'—

'As it comes by the agency of the Spirit, it may be called the Life of the Spirit. As it is new, it may be called the New Man or Creature. Or it may have the appellation of a Child of God. Or it is that spiritual life and light, or that spiritual principle and power within us, which may be called the Anointed or Christ within.'

Believing the Spirit to be universally diffused, the Quakers consider redemption as possible to all, and in consequence reject the doctrines of Election and Reprobation, which cannot be true if "God is Love." Their expositions of the text quoted in reference to these tenets are judicious.

It is well known that this Society has no educated, ordained, and paid priesthood; that on the influence of the Spirit the whole of their ministry and worship depends; and that they believe that women may be as well qualified as men to become ministers of the gospel. The manner in which individuals are admitted to the ministry in their churches is thus explained:

'Any member has a right to rise up in the meeting for worship, and to speak publicly. If any one therefore should rise up and preach, who has never done so before, he is heard. The congregation are all witnesses of his doctrine. The Elders, however, who may be present, and to whose province it more immediately belongs to judge of the fitness of ministers, observe the tenour of his discourse. They watch over it for its authority; that is, they judge by its spiritual influence on the mind, whether it be such as corresponds with that, which may be presumed to come from the Spirit of God. If the new preacher delivers any thing that appears exceptionable, or preaches without spiritual authority, and continues to do so, it is the duty of the Elders to speak to him in private; and to desire him to discontinue his services to the church. But if nothing exceptionable occurs, nothing is said to him, except by the same Elders, who may encourage him, and he is allowed to deliver himself publicly at future meetings. In process of time, if after repeated attempts in the office of the ministry the new preacher has given satisfactory proof of his gift, he is reported to the monthly meeting, to which he belongs. And this meeting, if satisfied with his ministry, acknowleges him as a minister, and then recommends him to the meeting of ministers and elders belonging to the same. No other act than this is requisite. He receives no verbal or written appointment, or power, for the execution of the sacerdotal office. It may be observed also, that he neither gains any authority, nor loses any privilege, by thus becoming a minister of the Gospel. Except while in the immediate exercise of his calling, he is only a common member. He receives no elevation by the assumption of any nominal title to distinguish him from the

rest. Nor is he elevated by the prospect of any increase to his worldly goods in consequence of his new office, for no minister in this Society receives any pecuniary emolument for his spiritual labours.'

Having delineated the oral or vocal worship of the Quakers, Mr. C. proceeds to discuss that "silent worship" which is so striking a feature in their public devotion, and which they consider as its most sublime part. All persons in the habit of close meditation will feel the remarks in the following passage to be true, though they will not be intelligible to the giddy:

'Many people of other religious societies, if they were to visit the meetings of the Quakers, while under their silent worship, would be apt to consider the congregation as little better than stocks or stones, or at any rate as destitute of that life and animation, which constitute the essence of religion. They would have no idea that a people were worshipping God, whom they observed to deliver nothing from their lips. It does not follow, however, because nothing is said, that God is not worshipped. The Quakers, on the other hand, contend that these silent meetings form the sublimest part of their worship. The soul, they say, can have intercourse with God. It can feel refreshment, joy, and comfort in him; it can praise and adore him, and all this without the intervention of a word.'

Under this head of Religion, we shall briefly notice the remaining peculiarity of the Quakers in rejecting the outward ordinances of Water Baptism, and the Lord's Supper. In justification of their omission of the former, they lay great stress on the testimony of John, who says that Jesus baptized not with water himself; whence they argue that, if Jesus never baptized with water himself, he never intended to erect water-baptism into a Gospel rite. A similar mode of reasoning is used by them to vindicate their disuse of the Lord's Supper; and they refer us to the silence of the Evangelists, with respect to any command for the institution of a new rite in the place of the Jewish Passover,

'As a proof, as far as these evangelists are concerned, that none was ever intended. For, if the sacrament of the Supper was to be such a great and essential rite as Christians make it, they would have been deficient in their duty if they had failed to record it. St. Matthew, who was at the Supper, and St. Mark, who heard of what had passed there, both agree that Jesus used the ceremony of the bread and the wine, and also, that he made an allusion from thence to his own body and blood; but it is clear, the Quakers say, whatever they might have heard as spoken by him, they did not understand him as enjoining a new thing. But the silence of John on this occasion they consider as the most impressive in the present case. For St. John was the disciple, who leaned upon the bosom of Jesus at this festival, and who of course must have heard all that he said. He was the disciple again, whom Jesus loved, and who would have been anxious to have perpetuated all that he required to be done. He was the

the disciple, again, who so particularly related the spiritual supper which Jesus enjoined at Capernaum, and in this strong language: that "except a man eat his flesh and drink his blood, he has no life in him." Notwithstanding this, St. John does not even mention what took place on the Passover night, believing, as the Quakers suppose, that it was not necessary to record the particulars of a Jewish ceremony, which, being a type, was to end when its antitype was realized, and which he considered to be unnecessary for those of the Christian name.'

The Quakers are of opinion, on examining St. Paul's account of the Lord's Supper, in 1 Cor. xi., that the Apostle deemed it no Christian ordinance. We have no room for argument, and must therefore content ourselves here with merely stating these peculiarities.

One department of this work, with which the 3d Vol. commences, is entitled *Great Tenets*; by which we are to understand the principles of Quakerism, on the subjects of Civil Government and Religious Liberty, Oaths, War, and Tithes: but, though the whole be highly interesting, we cannot find room for more than a single extract. The author thus expresses himself in praise of the Quaker's anti-martial system:

'I would ask this simple question;—whether if all the world were Quakers, there would be any more wars? I am sure the reply would be, No. But why not? Because nations, consisting of such individuals, it would be replied, would discuss matters in dispute between them with moderation, with temper, and with forbearance. They would never make any threats. They would never arm; and consequently they would never fight. It would be owing, then, to these principles, or, in other words, to the adoption of the policy of the Gospel in preference of the policy of the world, that if the globe were to be peopled by this Society there would be no wars. Now I would ask, what are Quakers but men; and might not all, if they would suffer themselves to be cast in the same mould as the Quakers, come out of it of the same form and character?

'But I will go still further. I will suppose that any one of the four quarters of the world, having been previously divided into three parts, was governed only by three Quakers, and that these had the same authority over their subjects as their respective sovereigns have at present: and I will maintain that there would never be upon this quarter of the world, during their respective administrations, another war. For, first, many of the causes of war would be cut off. Thus, for instance, there would be no disputes about insults offered to flags. There would be none, again, about the balance of power. In short, it would be laid down as a position, that no one was to do evil that good might come. But as, notwithstanding, there might still be disputes from other causes, these would be amicably settled. For, first, the same Christian disposition would be manifested in the discussion, as in the former case. And, secondly, if the matter

should be of an intricate nature, so that one Quaker-government could not settle it with another, these would refer it, according to their constitution, to a third. This would be the "ne plus ultra" of the business. Both the discussion and the dispute would end here. What a folly, then, to talk of the necessity of wars, when, if but three members of this Society were to rule a continent, they would cease there! There can be no plea for such language, but the impossibility of taming the human passions. But the subjugation of these is the immediate object of our religion. To confess, therefore, that wars must be, is either to utter a libel against Christianity, or to confess that we have not yet arrived at the stature of real Christians.'

The several traits of the *Character* of the Quakers are next minutely analized. To the general account of their being a moral people is subjoined a specification of the particulars of which their morality consists; with an examination of those *set-offs* by which their reputation is affected in the eyes of the world. They are represented as benevolent and humane, complacent, conscientious, magnanimous, and punctual, cherishing on all occasions a great independence of mind. It is objected to them, however, on the other hand, that they are an obstinate, money-getting, cold, sly, and evasive people; and though Mr. C. endeavours to exonerate them from most of these charges, he does not fail to suggest hints by which their character may be improved. From the review that has been taken of the education, principles, and habits of the Quakers, it seems impossible to avoid deciding that they are a serious and conscientious people; we may be excused, therefore, from enlarging on the first part of the evidence; and we shall adduce only one specimen of Mr. C.'s manner of freeing them from the blemishes which are supposed to attach to them. On the charge of evasiveness, these remarks are offered:

'It is alleged against the members of this Society, as another bad feature in their character, that they are not plain and direct, but that they are evasive in their answers to any questions that may be asked them.

'There is no doubt that the world, who know scarcely any thing about the Quakers, will have some reason, if they judge from their outward manner of expression, to come to such a conclusion. There is often a sort of hesitation in their speech, which has the appearance of evasiveness. But though there may be such an appearance, their answers to questions are full and accurate when finally given; and unquestionably there is no intention in them either to hold back any thing, or to deceive.

'This outward appearance, strange to relate, arises in part from an amiable trait in their character! Their great desire to speak the truth, and not to exceed it, occasions often a sort of doubtfulness of speech. It occasions them also, instead of answering a question immediately, to ask other questions, that they may see the true bearings of

of the thing intended to be known. The same appearance of doubt runs also through the whole Society in all those words which relate to promises, from the same cause; for the Quakers, knowing the uncertainty of all human things, and the impossibility of fulfilling but provisionally, seldom promise any thing positively, that they may not come short of the truth. The desire, therefore, of uttering the truth has in part brought this accusation upon their heads.

'Other circumstances also, to be found within the constitution of the Society, have a tendency to produce the same effect.

'In their monthly, and quarterly, and yearly meetings for discipline, they are taught by custom to watch the propriety of the expressions that are used in the wording of their minutes, that these may accurately represent the sense of the persons present. And this habit of caution about the use of words, in the affairs of their own Society, naturally begets a caution concerning it also in their intercourse with the world.

'The peculiarities of their language produce also a similar circumspection. For, where people are restrained from the use of expressions, which are generally adopted by others; and this on the belief, that, as a highly professing people, they ought to be watchful over their words as well as their actions, a sort of hesitation will accompany them, or a pause will be perceptible, while they are choosing as it were the proper words for a reply to any of the questions that may be asked them.'

The character of the Quaker women is also highly extolled.

This work concludes with a number of *Miscellaneous Particulars relative to the Quakers*, in which the author asserts that they are a happy people*, notwithstanding they deny themselves the pleasures of the world; and he maintains that they have been a blessing to society by their general good example, and by manifesting the inefficacy of religious persecution. Hence he passes to lament the decline of this sect, and to suggest remedies for the diminution of the evil. He particularly recommends to them a more enlarged plan of education, and maintains that the state of the fraternity is favourable to it. The vulgar arguments against philosophy and learning are forcibly resisted, and it is shewn that they may become instrumental in the promotion of virtue. Partial to this society, the writer endeavours to dissuade lukewarm members from quitting it; and he calls on the world at large to reap the moral benefits which its instructive example affords.

On the whole, this must be considered as a curious performance. If it has any fault, it is that of being too diffused: but, as the author seems deeply impressed with a conviction that, by drawing this Portraiture, he was serving the cause of pure

* Among the causes of their happiness, Mr. C. reckons their not prying into mysteries.

religion and virtue, we are disposed to excuse him for having laboured it too much. The people whom he has thus exhibited at full length must feel highly indebted to him for the delineation, which is as reputable to them as Barclay's Apology, and must be ready to hail him as almost if not altogether a Quaker.

Mo-y.

ART. IX *A Treatise on the Origin, Progress, Prevention, and Treatment of Consumption.* By John Reid, M D., Member of the Royal College of Physicians, London, &c. 8vo. pp. 330. 7s. Boards. R. Phillips. 1806.

IT is the professed object of this treatise to give an account of phthisis which, at the same time that it affords information to the professional student, shall not be unintelligible to the general reader; who may feel anxious to render himself acquainted with some important facts in the animal œconomy, and also to acquire some knowlege respecting the method of warding off the attacks of a disease which, though difficult of cure, is sometimes easy of prevention. We have on former occasions very fully expressed our opinion respecting popular medicine; and at present we shall only observe that the subject of Dr. Reid's discussion is judiciously selected, both from the circumstance mentioned above, and because it is connected with one of the most interesting branches of physiological science.

Dr. R. commences with some introductory remarks on medical theory, from which we learn that he is a decided follower and devoted admirer of the celebrated Brown. So intimately, indeed, are the Brunonian doctrines interwoven with the whole texture of the volume, that they form the prominent feature of every part of it, and enter very largely both into the pathology and the practice.—The author afterward proceeds to an account of the structure of the respiratory organs, and of the functions that are either dependent on them or are closely connected with their action. The anatomical part is sufficiently minute for general purposes, although in some particulars not perfectly accurate. The same character may be applied to the detail of the chemical effects produced on the air by respiration, and of the modern theories of animal heat. Dr. Reid cannot withhold his assent to the fundamental facts on which these are founded: but he objects to them because he conceives that they attempt to explain the change produced on the body in a method strictly chemical, without taking into consideration that the system on which they operate is endowed with the principle of vitality, and must, consequently, be affected by external

external agents in a manner totally different from a mass of inanimate matter. We suspect that Dr. Reid has, in some degree, mistaken the object of the modern physiologists; who, when they examine the changes produced by respiration on the air and on the blood, merely endeavour to ascertain the amount of a chemical operation, of the existence of which, to a certain extent, no one can entertain the smallest doubt. The cause which creates these changes is to be sought by a different process of investigation; and the ultimate effect produced by them is, in the same manner, always supposed to be regulated by laws distinct from those which exist in inorganic substances. The error into which Dr. Reid has fallen is common to him with almost all the followers of Brown; who, unfortunately, have inherited from their master his rash spirit of generalization, and his disregard of those minute details which are essential to the successful investigation of the laws of the animal œconomy.

After this preliminary matter, the author enters more immediately on the subject of his volume, by considering in detail the causes of phthisis. These he reduces to four, hæmoptysis, catarrh, pneumonia, and tubercles, to each of which he appropriates a separate chapter.—He argues at some length against the opinion that hemorrhage of the lungs may be produced by an alteration in the pressure of the atmosphere, or the mechanical rarefaction of the blood. In this sentiment we coincide; yet we cannot agree with him in concluding that 'undue action, occasioning debility, and consequent rupture of the vessels, is, in every instance', the cause of this complaint. We apprehend that, in a number of cases, increased action is the immediate cause of the rupture of the vessels, without the intervening state of debility.—The account of catarrh is entirely Brunonian, both as to the mode of its production and the plan of treatment. This has always appeared to us one of the most striking instances of the attchment to theory, that is to be found in the whole range of medical science. We think that the hypothesis is contradicted by the most palpable experience, and we do not perceive that Dr. Reid has brought forwards any new fact in its support.

In the 10th chapter, the author points out the characteristics of the phthisical constitution, and the means by which the tendency to consumption may be counteracted. In a treatise intended for popular perusal, no part of the subject is more deserving of attention; and we must acknowlege that D. R. has succeeded in rendering it clear and perspicuous to the unprofessional reader. His remarks on diet and regimen, on clothing, on the construction of our habitations, and on other

similar topics, are such as must immediately command assent; and if they do not display much novelty, this circumstance is perhaps more to be ascribed to the nature of the subject, than to any deficiency in the author.

At length we arrive at the history and treatment of consumption. The enumeration of symptoms is judicious, although too general to admit of much nicety of discrimination, or acuteness of diagnosis; it is more like an abstract of matter that may be obtained in books, than a delineation of facts that passed under the eye of the writer. The same observation will, we think, apply to the plan of treatment recommended by Dr. Reid. He entertains a favourable opinion of the powers of *digitalis:* but, according to the tenets of his sect, he explains its operation by supposing that 'it exhausts arterial excitement with so great a rapidity, that its stimulant power is neither perceptible nor injurious.'

Dr. Reid's treatise, undoubtedly, bears the marks of the production of a man of education: but it appears to us deficient in that attention to minute detail, which stamps the most lasting value on all medical productions. It is this which causes us to recur to the writings of Sydenham and Cullen with renewed gratification, although we believe neither in the doctrine of fermentation nor in that of spasm; and to the want of this property it is, that the learned and elaborate volumes of the Zoonomia are falling into premature neglect. —The style of this work is generally elegant, and sometimes animated: but we think that it is too florid and too much ornamented either for popular or for scientific use. The mere professional man rejects figures of speech when he is eager after information; and the general reader will be apt to experience a feeling of incongruity, when he observes tubercles and ulcers described in flowing periods, and illustrated by the flowers of rhetoric. A more serious objection, however, which we have to allege against Dr. Reid's book as a popular treatise, is the implicit attachment to a favourite hypothesis which pervades every part of it, and which not only obscures the train of reasoning, but serves to distract the attention of both the author and the reader from more important objects of investigation.

Bos.

ART.

ART. X. *Notes on the West Indies:* written during the Expedition under the Command of the late General Sir Ralph Abercromby: including Observations on the Island of Barbadoes and the Settlements captured by the British Troops, upon the Coast of Guiana; likewise Remarks relating to the Creoles and Slaves of the Western Colonies, and the Indians of South America: with occasional Hints regarding the Seasoning or Yellow Fever of hot Climates. By George Pinckard, M D. &c. 8vo. 3 Vols. 1l. 10s. Boards. Longman and Co. 1806.

THE author of these volumes was employed in a medical capacity, in the expedition that was fitted out under the command of Sir Ralph Abercromby, in the autumn of the year 1795. Before he arrived at St. Domingo, which was his final destination, he spent some time first at Barbadoes, and afterward at the colonies on the coast of Guiana; and it is the account of these countries which is contained in the present work. Dr. Pinckard, however, determines to commence *ab avo*; for he has not only deemed it necessary to give a very minute history of all the incidents of his voyage, but has favored his readers with the relation of every adventure that befel him from the time of his stepping into the Portsmouth mail coach in London. About 150 pages are employed in describing Southampton and Portsmouth; in which we have stories of landladies and chambermaids, of the frolics of sailors, and of the humours of a stage coach, detailed with a degree of importance, which, we think, would appear uninteresting even in a familiar letter to a friend, and which are altogether unfit for publication. A prolixity in the relation of trifling anecdotes is not, however, Dr. Pinckard's only foible; his volumes abound with commonplace reflections on passing events, still more fatiguing than his stories, and which are so interwoven with the narrative that it is not easy to avoid wading through them.

A large portion of this kind of extraneous matter is introduced into the chapters containing an account of the voyage; which, although attended with some interesting circumstances, is made completely tedious, in consequence of its being spun out to an immoderate length. At last, however, we arrive at Barbadoes, and are presented with an animated description of Carlisle bay, which in some measure repays us for the toil of the passage.

'The harbour is a fine open bay, the whole of which, with its varied shores, was before the eye: many ships were riding at anchor, and a multitude of boats and small vessels were sailing and rowing to and fro. The two points of land at the entrance, serve as a defence; while they augment the beauty of the harbour. On one of them appears a formidable battery, together with an extensive barrack for troops:

troops: on the other is a fine grove of mountain cabbage, and coco nut trees. Through the shipping at the bottom of the bay, are seen numbers of neat cottages; among which are interspersed various tropical trees, affording the protecting shelter of their umbrageous summits On the south-west shore stands Bridge town, the capital of the island; and on the north east, upon high ground, is a new and handsome quadrangle of stone barracks, with the military hospital and other buildings of St. Anne's Hill. Nor is the prospect confined to these limits. It extends still wider, and in addition to the water, the shipping, and the numerous other objects, immediately before the eye, the back ground, beyond the bay, and above the town, forms a rich and extensive landscape. The land is seen above the houses, the trees, and the topmasts of the ships, rising to a great distance, clothed in all the richness of its tropical apparel. Verdant fields of sugar, of coffee, and of cotton; fine groves, dark with luxuriant foliage; country villas; clusters of negro huts, windmills, and sugar-works, all present themselves to diversify and enliven the picture. Such was the scene that appeared before us as we sailed into Carlisle bay.'

Dr. Pinckard remained at Barbadoes between two and three months, and appears to have advantageously occupied the time in making himself acquainted with the nature of the country, and the manners of the inhabitants. On the first of these topics we do not expect to meet with much that is new, respecting an island that has been so frequently visited and described. We have, however, an interesting account of some of the scenery in the interior, which seems to be picturesque and beautiful; and after we have made a reasonable deduction for the effects of novelty, in the writer's view, we may imagine that the appearance of many of the vegetable productions must be grand and impressive, both from their immense size and from the vivid coloring of their fruits and foliage. An orange grove, through which he passed, elevated the author to perfect raptures: but, in this case, the eye was not the only sense that was gratified.

The portrait of the manners of the Barbadians is well drawn, and is perhaps the more impressive from the peculiar style in which it is conveyed. Indeed, the relation of trifling anecdotes, and of incidents which are in themselves unimportant, acquires a degree of interest under such circumstances, and affords a better criterion for forming an estimate of character than the most labored description. The leading qualities of the people of Barbadoes are hospitality and indolence; and the effects of the former were experienced by the author in a way which seems to have made an indelible impression on him: since he circumstantially describes the luxurious entertainments to which he was invited; and in no part of his work does he rise

to such a pitch of animation as when he is speaking of a favorite West Indian beverage, called Sangaree.

Dr. P. now furnishes us with an account of the prevailing diseases of Barbadoes, and particularly of that singular affection, the elephantiasis, which is endemial in the island, and which consists in an enormous enlargement of one or both legs. It appears to be connected with a peculiar state of the inguinal glands, and is only to be effectually relieved by a removal from the island. The appearance which the disease presents, when it is arrived at its last stage, is extremely disgusting; yet it seems that the deformity is the principal evil arising from it, since it does not shorten life, nor is even attended with much pain. Dr. Pinckard's conjecture as to its cause will no doubt be regarded as very unsatisfactory: but we do not know that any which is more probable has been offered:

'Different opinions have been held respecting the origin of this singular affection. From it being most frequent, or first observed among the negroes, many have believed it to be imported with them from the shores of Africa. But this opinion is divested of probability, by the extraordinary prevalence of the disease at Barbadoes. Were it brought by the slaves from Africa, it would be equally common in the other islands; and not being infectious, would not be seen among the white creoles, or the Europeans. It is undoubtedly the indigenous offspring of the island, and possibly is connected with a peculiarly arid state of the atmosphere; for in the islands shadowed with thick forests and vegetation, it is still unknown, and has only grown common at Barbadoes, in proportion as its woods have been removed, and the surface of the island left unsheltered.'

We next follow the author to the coast of Guiana. The whole of this district is an immense forest, but little raised above the level of the ocean, and, except immediately on the shore and for some distance along the banks of the rivers, is entirely uncultivated; the soil is wet and marshy, but highly favourable to vegetation. In the structure of their houses, and in the disposition of their lands, the Dutch have exactly copied the example of their mother country. Dr. Pinckard was first stationed at the town of Stabroch in Demarara: but, after some time, he was removed to the settlement of Berbische. He continued in the different parts of Guiana for more than a year, and was at length ordered to St. Domingo, when the narrative ends. The account of Guiana, and of the adventures which befel the writer while in this quarter of the world, is much more interesting than the former part of his work.

None of the information contained in these volumes is more really important than that which respects the state of the negroe

negroe slaves, both in Barbadoes, and in the South American colonies.—Dr. P. received from the proprietors of estates a great degree of hospitable attention, with which he appears to have been strongly impressed. He seems, moreover, to possess an easy temper and kind disposition, desirous of viewing every thing around him with an inclination of being pleased; and it is also highly probable that the estates which he visited belonged to men of superior cultivation, who were in course more than commonly attentive to the condition of their slaves. Under these circumstances, we were prepared to hear many accounts of the comforts and conveniences which he saw provided for the negroes, of the humanity of their masters, and of the reciprocal attachment which existed between them: but Dr. Pinckard writes like a man of strict veracity, who, although he might have received a bias, never misrepresents positive facts; and hence, though the general tenor of his language is that of a man by no means "tremblingly alive" to the evils of slavery, yet individual facts occasionally occur of the most damning nature, which, in our estimation, appear much more striking in consequence of the connection in which they stand. As an illustration of our remark, we shall quote from the first volume his account of the usual manner in which the negroes at Barbadoes are worked:

'Near this place our attention was arrested by a party of slaves, or, according to the language of the island, a *gang of negroes*, who were employed in making a road to the governor's house. It was the first large body of slaves we had met with, toiling at their regular employment, immediately under the lash of the whip; and we could not but remark that the manner of executing the task afforded a striking example of the indolence of climate and of slavery. Nothing of diligence, nor industry appeared among them; and, verily, but little of bodily labor was expended. They seemed almost too idle to raise the hammer, which they let fall by its own weight, repeating the blow several times, upon the same stone, until it was broken to pieces. A mulatto overseer attended them, holding a whip at their backs: but he had every appearance of being as much a stranger to industry, as the negroes; who proceeded very indolently, without seeming to be at all apprehensive of the driver or his whip, except when he made it fall across them in stripes.

'In proportion to the work done by English laborers, and the price, usually, paid for it, the labor of these slaves could not be calculated at so much as twopence per day; for almost any two men in England would, with the greatest ease, do as much work in a given time, as was performed by a dozen of these indolent meagre-looking beings.'

This passage may serve as an illustration of the impolicy of the system of slavery; while the circumstances attendant on a

negroe

negroe funeral are strongly illustrative of the misery inseparable from it:

'The corpse was conveyed in a neat small hearse, drawn by one horse. Six boys, twelve men, and forty-eight women walked behind, in pairs, as followers, but I cannot say as deeply afflicted mourners. The females were neatly clad, for the occasion, and mostly in white. Grief and lamentations were not among them: nor was even the semblance thereof assumed. No solemn dirge was heard—no deep-sounding bell was tolled—no fearful silence held. It seemed a period of mirth and joy. Instead of weeping and bewailing, the followers jumped and sported, as they passed along, and talked and laughed, with each other, in high festivity. The procession was closed by five robust negro fishermen, who followed behind playing antic gambols, and dancing all the way to the grave.'—

'When the whole of the earth was replaced, several of the women, who had staid to chant, in merry song, over poor Jenny's clay, took up a handful of the mould, and threw it down again upon the grave of their departed friend, as the finishing of the ceremony, crying aloud "*God bless you, Jenny! good by! remember me to all friends t' other side of the sea, Jenny! Tell 'em me come soon! Good-by, Jenny, good by! See for send me good - - - - to-night, Jenny! Good-by, good night, Jenny, good-by!*" All this was uttered in mirth and laughter, and accompanied with attitudes and gesticulations expressive of any thing but sorrow or sadness.'

Wretched indeed must be that existence, by which the almost instinctive love of life can be so completely destroyed! On so unpleasant a topic we shall not dwell: but we must mention one incident that occurred to the author's notice in Demerara, which proves the cruelty of the general system of treatment more decisively than could be done by any general assertions:

'The corporal punishment of slaves is so frequent, that instead of exciting the repugnant sensations, felt by Europeans on first witnessing it, scarcely does it produce, in the breasts of those long accustomed to the West Indies, even the slightest feeling of compassion. The lady to whom I now allude appears of good natural disposition, and in no degree disposed to general cruelty; but the frequency of the sight has rendered her callous to its common influence upon the feelings. Being one morning at her house, while sitting in conversation, we suddenly heard the loud cries of a negro suffering under the whip. Mrs. —— expressed surprize on observing me shudder at his shrieks, and you will believe that I was in utter astonishment to find her treat his sufferings as matter of amusement. It proved that the punishment proceeded from the arm of the lady's husband, and fell upon one of her own slaves; and, can you believe that on learning this, she exclaimed with a broad smile, "Aha! it will do him good! a little wholesome flagellation will refresh him —It will sober him —It will open his skin, and make him alert. If Y—— was to give it them all, it would be of service to them!"

'I could

'I could not compliment the lady upon her humanity. The loud clang of the whip continued, and the poor imploring negro as loudly cried "*Oh Massa, Massa—God a'mighty—God bless you Massa! I beg you pardon! Oh! Massa, Oh! I beg you pardon! Oh! God a'mighty—God bless you!*"—Still the whip sounded aloud, and still the lady cried "Aye, it's very necessary!"

Our readers cannot but observe the coolness with which Dr. Pinckard relates these incidents: yet on other occasions he speaks with detestation of the cruelties which he witnessed.

During his stay at Berbische, the author had frequent opportunities of observing the native Indians; who appear, in most respects, to bear a strong resemblance to those of North America. They are equally indolent, equally devoid of curiosity, and their passions appear to be equally blunted. They resemble them in their fondness for spirituous liquors, in their treatment of the females, in their domestic œconomy, and in their dress and personal appearance.

'They are of a bright bay colour, their hair jet black, long, and straight. In common they are rather personable, and their features are more indicative of mildness than ferocity; for, although in some of them the lines of the Tartar face may be traced, the character more generally denoted by the countenance is that of gentleness and tranquillity. The eyes are very black, they are small, distant from each other, and deep in the orbits. The cheek-bones stand a little wide, but they are not strongly prominent, the forehead tends to squareness of form, and the eye brows are heavy. The nose, though not strongly aquiline, when viewed in profile somewhat approaches that shape;—the mouth is of middle size; the lips of moderate thickness; the teeth rather small, white and regular; the chin round; the angles of the lower jaw somewhat wide: from all which you will perceive that the face is rather broad than round, although the contour approaches more to the circular than the long or oval. We did not observe among them any resemblance of the flat nose, the wide mouth, thick lips, or large teeth of the negroes.'

We find an amusing narrative of an expedition undertaken by the author up the river Berbische, among the Dutch colonists, who lie scattered through the immense forests with which this part of the continent is entirely covered. The proprietors of these estates live in a kind of solitary grandeur, and appear to enjoy more of the comforts and conveniences of life than might be supposed compatible with a situation so cut off from all the intercourses of society: while the country itself, as it recedes from the coast, becomes considerably more beautiful, its surface is more varied, and from its greater elevation it is less marshy.

On visiting an Indian town, Dr. P. communicates these particulars:

'Many

'Many fine bows and arrows were among the collection we procured at this forest village. In one of the huts my eye was caught by a small bow and arrow, which appeared to be extremely delicate, of exquisite workmanship, and by far the finest specimen of the kind we had met with. I immediately formed a wish to shew them to my friends in England; and, taking them into my hand, resolved to make the purchase, whatever value might be fixed upon them. But I was disappointed by an unexpected circumstance, which very much interested my feelings, and which I shall ever remember with pleasure. Holding the bow and arrow to the naked woman of the house, I was about to offer money, my pocket handkerchief, or my neckcloth in exchange for them; when a little copper-skinned urchin, almost covered with long black hair, broke out in such piteous bewailings, that (although to have had the bow and arrow, I would have given almost any article of my apparel) I was at once diverted from every thought of possessing them. I felt that no terms could induce me to take them, if at the expence of the tears, and broken-hearted lamentations of the young archer to whom they belonged. Still I own that I was cruel enough to prolong the little rogue's cries and fears, by an experiment upon the feelings of the mother. I wished to ascertain the sentiments of an inhabitant of the rude forest upon such an occasion; and to observe what would be the conduct exhibited under the circumstances of a son's distress; I, therefore, seemingly, persevered in my attempts to prevail on the woman to let me have the bow and arrow:—but she was true to nature; and her child's happiness was the first object of her parent breast!—No offer—no persuasion could tempt her to barter her son's peace. If her dear boy's comfort was to be the price, nothing was adequate—nothing could compensate! The little distressed rogue hung about my knee—ran to his mother—held up an imploring hand—and uttered sad cries of affliction. I, for a time, resisted the impulse of my feelings—displayed to the woman my handkerchief, and my pocket-book—offered her money—tried to soothe her son, and feigned every means of persuasion: but all in vain! She remained inflexible! Her child was unhappy, and with his comfort there could be no compromise. It was enough! The experiment was made; and I was delighted to find that in the wild woods the sacred laws of nature were not subordinate to all-subduing interest.

'I had no desire further to tantalize the little weeping urchin, or his affectionate mother, therefore gave him the bow and arrow, and made him happy——compensating the affliction I had caused him by the pocket handkerchief which I had offered as the purchase of his arms. His grief instantly vanished: but he flew to his mother, and, clinging to her, did not again venture from her side, whilst we remained in the hut. We honoured the woman for her conduct, and were delighted to witness so striking an example of the natural affections, operating in all their genuine purity, unsophisticated by the sordid motives which but too often govern the more cultivated beings of what is termed civilized life.

'Further examples occurred to us, evincing the powerful operation of the affections among these uncivilized people. One of the women pointed

pointed out to our observation the grave of her son; a youth who had destroyed himself because the mother of a young buckeen, of whom he was enamoured, could not be prevailed upon to let him take her daughter for his wife. Thus the wily Cupid would seem to wield his bow with equal prowess amidst the simple beings of the forest, as among the more pampered swains of crowded society. The laws of nature are universal and she is ever uniform and consistent. In her passions she knows no distinction between the rude woods and polished cities. Courtly refinement may counterfeit, clothe, and conceal—but, if fairly exposed, the most accomplished of mankind will be found to be governed by the same natural feelings as the uncultivated savage. The son of our afflicted buckeen was young, and his attachment as pure as it was ardent and disinterested. Without the adored object of his affections life was insupportable, and he resolved not to survive the disappointment: deprived of his heart's choice, existence lost all its charms, and he yielded himself a victim to despair! These rude people honoured the sentiment. In sad grief his parents deplored their loss, and the inhabitants of every hut lamented the fate of the youthful lover. An additional instance of natural affection and attachment occurred in the solemn observance paid to his remains, which as an ever dear and sacred deposit, were entombed within the chamber where his afflicted parents dwelt!

'Like all other tribes who are ignorant of the comforts and conveniencies of civilization, the Indians of Guiana procure their food from the rivers, the sea, and the forests. They have no animals domesticated, nor any grain nor roots, except the cassada, brought into cultivation; and hence they depend very much upon the fortune of the chase for subsistence. A small species of deer called *wirrebocerra*, the laba, and the armadillo are among the animals they most esteem. Fish and crabs are also much used, particularly the latter, which they find in great abundance in the muddy margins of the rivers; especially at the parts where they open into the sea. When fortunate in the chase, they indulge their natural indolence by lying in their hammocks most of the time until their provisions are expended; and when the supply obtained by the bow and arrow is less plentiful, or when their hunt in the woods happens to prove unsuccessful, they find a resource in crabs and cassada, which may be considered their staple articles of consumption. Indeed the cassada may be called their *staff of life*, for it offers a supply when they fail in the chase, and becomes to them what plantains are to the negroes of these colonies, or potatoes to Irish peasants. It being the only vegetable they cultivate, it is usual to see it planted in a rough and irregular manner near to and about their huts. Very commonly they prepare their food in the form of pepper pot—their favourite dishes being crabs, or laba, stewed with cassada juice, and seasoned extremely hot with red pepper.

'I can give testimony to both of these being very rich and good; perhaps in point of flavour the pepper pot of crabs claims the preference; but either might be a feast for an epicure. In one of the huts we saw part of an armadillo, which had been broiled or roasted

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in its shell. It was well-flavored, and in appearance and taste not very unlike young pig. Water is their common drink, but they sometimes use a fermented liquor called *piworree*, which they make from cassada. This is intoxicating, and has some resemblance to beer.

'The huts are usually constructed like that which we saw near the landing place at Savonette. I hope to be able to shew you a model of them on my return to England—having the promise of one, made by the Bucks, with furniture complete. At the village some of the huts were closed in at the ends; others were left entirely open. The roofs were neatly thatched with the leaf of the coco nut or the mountain-cabbage. Near to the cabins that were inhabited, we observed a detached building enclosed on all sides, forming a single room, into which light and air were only admitted at the door-way. Upon inquiry we learned that this was devoted to the use of the sick—not as an hospital, but as a temple of incantation for the purpose of expelling disease. Their superstition attributes sickness to witchcraft, or the visitation of some evil spirit like the Obeah of the Africans—and having faith in spells, they make little decorated instruments, of tender rushes about a foot long, which the physicians, or priests called *Pyeis*, employ, together with other magical implements, as wands to drive out these demons of ill, which they term *Yowahoos*. The Pyei is thought to possess a peculiar influence over the Yowahoo—and by means of dissimulation, and superstitious forms, the sick and his friends are made to believe that he holds an intercourse with him, previous to removing the effect of his malign visitation from his patients. The building would seem better calculated for their more natural remedy, the hot or vapour bath, which they contrive by throwing water upon a large heated stone, and enveloping the sick person in the steam.'

In the course of the 3d volume, we meet with an account of the yellow fever, which broke out at Demarara about the end of July, and continued to rage, with considerable violence, for the space of more than two months. The practice of the Dutch consists in giving tartar emetic and bark, but, as Dr. Pinckard thinks, without any beneficial effect; nor did he perceive that the course of the disease was in any degree checked by mercury, by bleeding, or by the cold bath. Its origin is involved in much obscurity; no just ground appears for imputing it to the operation of contagion; nor was there any perceptible change in the state of the atmosphere which could satisfactorily account for it. The author himself experienced an attack of the fever, and was for some time in very imminent danger: which, however, we attribute more to his tardiness in the application of remedies than to the violence of his disorder. When he was seized, the epidemic was on the decline, and he permitted three days to elapse before he had recourse to any plan of treatment; a delay which, in most instances, would

have proved fatal. He appears to have suffered chiefly from the extreme debility which he experienced after the more violent symptoms had subsided; in this stage, wine and the cold bath were particularly grateful; and some advantage seems to have been derived from bark and opium. Dr. P. is of opinion that the yellow fever is not contagious, and that it is essentially different from typhus.

It will be almost unnecessary for us to conclude this article with any general character of these volumes, since our readers will be able to form a tolerably just estimate of their merit, from the remarks and extracts which have been laid before them. They certainly contain a considerable portion of amusing and instructive matter, but unfortunately it loses much of its value and interest by being so largely mixed with trifling details.

Bos.

Art. XI. *Essays on the Anatomy of Expression in Painting.* By Charles Bell. 4to. 2l. 2s. Boards. Longman and Co. 1806.

Excellence in the higher branches of painting depends so much more on the inspiration of genius than on the efforts of industry, that the professors of this art often feel disposed to rest altogether on their natural powers. In this, however, as in other similar cases, genius may be improved by cultivation; and its excentricities will thus be restrained, and its operations reduced to a standard of principle, without which the most accurate observation will occasionally prove defective, and the most correct taste will be in danger of falling into inconsistencies. 'Anatomy,' as Mr. Bell properly observes, 'stands related to the arts of design, as the grammar of that language in which they address us:' but, although this must be universally admitted as an abstract principle, few artists draw any practical inference from it; they in general deem it sufficient to observe in what manner the greatest masters have produced any particular effect, by attentively studying their works; and with the addition of that imperfect acquaintance with the human form which is obtained by copying the academy-figure, the education of a painter is too frequently regarded as complete.

In the first Essay of this elegant work, Mr. Bell remarks on the deficiencies in the mode in which painters are educated, consisting principally in the study of the antique sculptures, and of the academy-figures. He points out a characteristic difference between the objects of the statuary and the painter, derived from the nature of the materials on which they operate. While the great interest of an historical picture depends on the delineation of violent emotions and agitating passions,

passions, these are, to a certain extent, inconsistent with sculpture; in which an expression of repose and grandeur is the object that seems to have been sought by the most eminent masters, and which appears most adapted to their art. It is easy to conceive that the study of the academy-figure, although useful, and even essential, is by no means all that is necessary for acquiring the requisite knowlege of the anatomy of the human frame: since the postures in which the figure is fixed, and forcibly detained, must evidently produce an effect on the shape of the limbs, different from that which would result from the same attitudes when they were immediately excited by muscular action.

The 2d essay treats on the skull, and the form of the head. Mr. Bell indicates the variation of the shape of the head in the respective periods of life, particularly in infancy and in old age, and notices the circumstances on which this difference depends. He is then led to make some observations on the form of the skull, as delineated in the statues of the antients; and he supposes (we think, with a degree of plausibility,) that they derived their conceptions rather from an abstract idea of a form which was the most remote from that of the inferior animals, than from the actual imitation of what they really saw to exist. They perceived the circumstances which formed the characteristic difference between the human skull and that of brutes, and they magnified this difference when they wished to give a notion of the highest degree of intelligence.

An account of the muscles of the face occupies the 3d essay. Besides those which are more immediately adapted to the necessary actions of the animal œconomy, there appear to be others which are formed for the express purpose of giving motion to the features, and especially to the eye-brows and the angles of the mouth. These are the most moveable parts of the face, and are likewise the most directly concerned in the expression of the various mental emotions.—This point is farther discussed in the 4th essay, in which Mr. Bell institutes an inquiry how far man and the inferior animals agree, in possessing the power of conveying an indication of their internal feelings by the changes induced on the countenance. His opinion, with which we are inclined to coincide, is that the changes which take place in the features of the inferior animals are merely the actions necessary for the accomplishment of particular objects; whereas, in man, alterations are produced which have no other end than the expression of mental emotions. When a lion exhibits the appearance of rage, by protruding the ball of the eye, and elevating the upper lip, these actions tend to an immediate object; the first enabling

him to discern his prey with more accuracy, and the second laying bare the weapons with which he is to seize it. In the human face, however, as we before remarked, those actions, on which the expression more particularly depends, do not appear to have any farther object in view, and may properly be considered as bestowed on man for promoting and extending his intercourse with his fellows. Though not absolutely necessary to the existence of life, they appear to serve a purpose scarcely less important; for it is by their means that the human species derives a large share of its superiority over the brute creation.

Essay V. which contains an account of the expression of particular passions, will probably be regarded as the most interesting of the series. Besides an account of the muscles which are immediately exercised in the different mental emotions, it contains many ingenious observations on the exciting cause of these actions, and on the relation which they bear to each other.

The remarks which are presented to us in the 6th and in the concluding essay, on the œconomy of the animal body as it relates to expression, are equally worthy of commendation. It includes a view of the sanguiferous system, of the changes which the circulation experiences in different states of the body, and of the essential distinction in the form and expression of the sexes. We have next some comments on the effect of posture, and lastly on the characters of sleep and death.—We quote a few of the more general observations:

'The rigidity which appears in the action of the muscles is not apparent only, but real. A muscle in death has but a weak cohesion and is easily torn; but during life and full contraction, it is almost impossible to tear the muscle, so strong is the attraction of the muscular fibre.

'In violent action a muscle, it is said, has less sensibility; and by exerting their muscles powerfully, jugglers suffer pins to be thrust into their flesh; but I believe the fact to be, that the muscle is little sensible compared with the skin. It is certain, however, that in contraction the muscles will suffer blows and pressure without injury. And thus we can explain the feat sometimes performed of breaking a poker over the arm, by which, without a strong action and preparation of the muscles, the arm bone would probably be fractured, and the flesh bruised. A more extraordinary instance of the resisting power in the muscles, during their contraction, was exhibited some years ago in the streets of London, by a fellow who went by the name of Leather Coat Jack. For a pot of porter he would lie down in the street, and allow a carriage to pass over him. Jack having died, was dissected in the theatre of Dr. W. Hunter, and the appearance of muscular strength was extraordinary both in the form of the muscles, and in the remarkable processes of the bones into which

they were inserted. It could not be the strength of bone which saved him from being bruised in these exhibitions. I conceive the explanation to be this; that being a man of great muscular strength, the power of habit enabled him to give such exertion to the muscles as not only to defend the bones from being broken, but to save the muscles themselves from being bruised by a weight, which, in a state of relaxation, would have crushed them to a jelly. We have all experienced the difference between a blow received unexpectedly, and one received when on our guard. Even on the same place of the body the effect will be very different. Boxers receive the hardest blows without injury. In consequence of the state of preparation in which they hold themselves when about to receive a blow, and the habit of sudden and powerful exertion of the muscles, the opponent's fist is repelled as from a board.

'Although nature should bestow the essential requisites of manly beauty, yet without habitual and general exercise the form will be impaired. The variety of bodily exercises to which the youth of Greece and Rome were inured, must have been a chief cause of their superiority in form. How the handicraft trades disfigure the body, and distort it from its fair proportions, every one must have observed. Persons in that condition are distinguished by an aukward gait, and habits and postures remote from nature or elegance.

'In one of our most celebrated public dancers, we see the power of exercise in giving an elegant and vigorous character to the thigh and leg, while the arms seem to be disproportionately weak, injuring the effect of the whole figure. I have somewhere seen it remarked, that the over-exercise of one part draws the nourishment from the others; but in these instances there is not an actual diminution of the unexercised limbs, but only a comparative feebleness when contrasted with those limbs, which, being in continual action, have acquired a more vigorous circulation and actual increase of muscular strength. As the limbs increase in power and action, their motion becomes more expressive from the play of the muscles being more apparent.

'Violence of gesticulation is indelicate, if not unnatural, in females, and detracts from their beauty. This strikes us strongly in the necks and limbs of opera dancers. That which is beauty in a young man, is deformity in a female. The nymph-like lightness* of a female dancer, which so much charms the eye at a distance, loses much of its grace and beauty, when, the figure advancing, the movements are perceived to be accomplished with violent straining and muscular action. This soon must destroy the natural beauty and symmetry peculiar to the female form.

'Rubens, in his theory of the human figure, makes the cube or square the element, as he calls it, of the manly form of the hero and

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'* Milton never loses sight of this feminine lightness and elegance in his description of Eve; he paints her

"Like a wood-nymph light,
Oread or Drayd, or of Deliah's train."

athletic*. The fact must, I think, be acknowledged, that in the general form, in the outline of the particular parts, and in the usual and natural attitudes of a strong man, there is a certain squareness and abruptness; that the outline is not flowing, but interrupted by the prominent processes of the bones, the distinction of muscle and tendon, and the crossing of the veins. This character is particularly evident when he is in powerful exertion †; for though during perfect rest and quietude there prevails a softer outline, with a more uniform sweep of the whole figure, in the instant of alarm and exertion the body and limbs become more squared and angular in their position, and the outline more rugged and abrupt.

'In woman, on the other hand, the prevailing outline is soft and undulating. In the entire figure, in the form of the parts, in the attidue and expression, there is nothing irregular, harsh, or abrupt. Rubens says (with Plato and Cicero‡) that the circle prevails in the form of woman. I should rather say, that in the feminine form the gentle curve prevails, the undulating line, the easy and insensible swell: and that if these mathematical figures are to be resorted to, I should assign the circle to the form of childhood, for in children there is a general fulness, and prominence, and roundness, not only of the head and joints from the structure of the bones, but in the breast, belly, arms, and thighs.'

In the limited view which we have taken of this performance, we have been able to point out a few only of those points in which it is particularly deserving of attention, and in which the author has displayed his taste and his science. This, however, we the less regret, as we doubt not that the work itself must become an object of study to every one who is interested in the perfection of the art respecting which it treats. It cannot fail to give satisfaction both to the professional man and to the

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'* Proceeding on the words of Quinctilian: Ex cubo, sive figura ab omni latere quadrata, fit omne masculum aut virile, et quicquid grave, forte, robustum, compactum, et athleticum est: et quicquid formæ quadrati detraxeris, amplitudini quoque peribet.

QUINCT. Lib. I. c. 10.'

'† Le cube et le quarré sont, comme on l'a deja dit, les élemens primitifs de tout ce qui a de l'étendue dans le corps humain. Le triangle et la pyramide y presidént depuis les épaules jusqu' a la plante des pieds, ainsi qu'on l' a remarqué ci-devant, en parlant de la proportion élémentaire. On voit en effet que, dans la figure humaine, toutes les parties superieures sont plus amples et plus larges, et qu'elles finissent en diminuant vers les extrêmités. Ainsi la forme pyramidale domine dans la figure de l'homme; et la cubique dans ses mouvemens; car ce n'est pas le même principe qui preside a ses actions et aux formes de sa figure. THEORIE DE LA FIGURE HUMAINE.'

'‡ Ex circulo, sive globo perfecto, fit omne fœmineum ac muliebre, et quidquid carnosum, torosum, flexum, tortum, curvatum, et incurvum est. Hac formam ullam negat esse pulchriorem Plato.

CICERO DE NATURA DEORUM.'

amateur;

amateur; and we believe that few of either class will not feel themselves instructed, as well as gratified, by its perusal. It is illustrated and embellished by a number of elegant and spirited engravings.

Bos.

Art. XII. *Ballads and Lyrical Pieces.* By Walter Scott, Esq. 2d Edit. 8vo. pp. 182. 7s. 6d. Boards. Edinburgh, Constable; London, Longman and Co.

ALTHOUGH the greater part of the pieces here offered to us are merely republications from works which have already received our notice, they formed too small a part of the volumes to which they belonged, to admit at that time of the full consideration which their merits might claim; and we are the rather induced to confer on them a separate examination as they now again come before us, because they appear to contain the *best*, if we may not say the *earliest* specimens of an interesting species of poetry: for the reader will not be misled by the title which, by some unaccountable mistake, they have hitherto borne, of "Imitations of the Antient Ballad."

The Poems consist of six original Ballads,—*Glenfinlas*, *the Eve of St. John*, *Cadyow Castle*, *the Grey Brother*, *the 3d part of Thomas the Rhymer*, and *the Fire King*;—with three translations from the German; and five Lyrical pieces, *the Norman Horseshoe*, *the Dying Bard*, *the Maid of Toro*, *Hellvellyn*, and alas! *a Volunteer War-Song*.

Of the Ballads, *Glenfinlas*, or *Lord Ronald's Coronach*, and the *Eve of St. John*, are the two to which we wish particularly to direct the reader's attention; as being those in which the strength of Mr. Scott's genius has been chiefly exerted, and which will best justify the title which we are inclined to ascribe to him, of the inventor of a species of poetry.

Among the various forms under which the Ballad has sprung up in modern literature, the heroic ballad has had its place. There have been some mere imitations of the old ballad itself;—we could name two or three poems of merit in which the manners of antiquity have been preserved, in a style formed but not copied from antient simplicity; and yet more in which an antient story, without any care or consciousness of antient manners, is arrayed in the ornaments, and sometimes perhaps in the beauty of modern poetry. Mr. Scott is the first, however, (we believe,) who has written a ballad of heroic and romantic adventure, interesting from the faithful representation of the manners of former days and the description of individual and local scenery, and at the same time

ennobled with all the poetry of an animated and powerful imagination.

Of the two Ballads which we have mentioned, we would distinguish *Lord Ronald's Coronach*, (or dirge,) as most remote from any resemblance to the antient style, and as therefore best calculated to shew how completely all the interest that can be derived from old wild manners may be preserved, without any adherence to the rude species of poetry with which they have usually been connected. We would distinguish it, also, as illustrating more forcibly from its higher poetical excellence, how great the resources are which genius may find in the study of antiquity, when no restraint is imposed on the free vigour of its exertions.—The *Eve of St. John* has more of the rapid and spirited manner of the best old ballads, though its tone is much higher than was known to them. The *Coronach* is far loftier; and, as in its slow movements the poet allows himself to dwell more at length on the thoughts and images which come before him, they are brought out with more fulness of effect and more studied beauty. Both are wild and solemn, and full of that vivid characteristic style of descriptive expression by which Mr. Scott seems always to convey his object to the eye. A few quotations may serve to illustrate the difference of manner in the two poems, though they exhibit but a portion of their character.

The Baron questions his page on the conduct of his lady during his absence: the boy replies,

"My lady, each night, sought the lonely light,
That burns on the wild watchfold;
For, from height to height, the beacons bright
Of the English foemen told.

"The bittern clamoured from the moss,
The wind blew loud and shrill;
Yet the craggy pathway she did cross,
To the eiry beacon hill.

"I watched her steps, and silent came
Where she sat her on a stone;
No watchman stood by the dreary flame;
It burned all alone.

"The second night I kept her in sight,
Till to the fire she came,
And by Mary's might! an armed Knight
Stood by the lonely flame.

"And many a word that warlike lord
Did speak to my lady there;
But the rain fell fast, and loud blew the blast,
And I heard not what they were.

"The

"The third night there the sky was fair,
And the mountain blast was still,
As again I watched the secret pair,
On the lonesome beacon hill.

"And I heard her name the midnight hour,
And name this holy eve."

* * * *

"Then changed, I trow, was that bold Baron's brow,
From the dark to the blood-red high;
"Now, tell me the mein of the knight thou hast seen,
For, by Mary, he shall die!"

"His arms shone full bright, in the beacon's red light:
His plume it was scarlet and blue;
On his shield was a hound, in a silver leash bound,
And his crest was a branch of the yew."

Lord Ronald has left his companion, the wizard Moy, alone in their forest-hut:

'Within an hour return'd each hound;
In rush'd the rouzers of the deer;
They howl'd in melancholy sound,
Then closely couch beside the Seer.

'No Ronald yet; though midnight came,
And sad were Moy's prophetic dreams,
As, bending o'er the dying flame,
He fed the watch-fire's quivering gleams.

'Sudden the hounds erect their ears,
And sudden cease their moaning howl;
Close press'd to Moy, they mark their fears
By shivering limbs, and stifled growl,

'Untouch'd, the harp began to ring,
As softly, slowly, oped the door;
And shook responsive every string,
As light a footstep press'd the floor.

'And, by the watch-fire's glimmering light,
Close by the Minstrel's side was seen
An huntress maid in beauty bright,
All dropping wet her robes of green.

'All dropping wet her garments seem;
Chill'd was her cheek, her bosom bare,
As, bending o'er the dying gleam,
She wrung the moisture from her hair.'

Of the third part of *Thomas the Rhymer*, as the nearest allied in character to these two, we shall proceed to speak, when we have expressed our sorrow at finding the first two parts with all

all their appendages in its company. The volume, we conceive, is published for the benefit of those who possess Mr. S.'s *Lay of the last Minstrel*, and, from the delight which they have received in perusing it, are desirous of enriching their libraries with the rest of his own poetry, unencumbered with the *Minstrelsy of the Scottish Border*. Now it is natural that these purchasers should be rather surprised, and somewhat displeased, on discovering that two of the Ballads which they have acquired are almost entirely antient, and might, as far as poetry is concerned, be wholly antiquated; and still more on finding themselves in possession of so large a portion of the prose of the *Minstrelsy* as is contained in the notes and prefaces to the various parts of Thomas's history: especially since half a dozen words would have comprized all the information that was essential to the enjoyment of Mr. Scott's own poem on the subject. The two ballads, with the unnecessary prose which *Thomas* has been obliged to take under his protection, occupy 50 pages—a reasonable proportion of 180! The Ballad itself is poetical and interesting; and except in two or three expressions, which certainly disfigure and degrade the passages in which they occur,—such as 'while they sat at dine,' and 'soon his clothes did on',—it has a character of sufficient elevation, and parts of great softness and beauty. We shall quote only two stanzas:

'There paused the harp; its lingering sound
Died slowly on the ear;
The silent guests still bent around,
For still they seemed to hear.

'Then woe broke forth in murmurs weak,
Nor ladies heaved alone the sigh;
But, half-ashamed, the rugged cheek
Did many a gauntlet dry.'

We must observe that the Poem does not begin till we arrive at the 4th stanza.

The fragment of the *Grey Brother*, which is of a style quite distinct from the others, approaching much nearer to an actual imitation of the old Ballad, is written in general with considerable strength and simplicity; and as far as we are allowed to know the story, it is well managed to excite alarm and wondering expectation: but it breaks off, where in course all fragments break off, exactly at the moment in which the writer has exhausted his powers of rousing this expectation, and begins to discover that by proceeding he should only betray that his faculty of displaying wonders is inferior to his skill in raising our hopes for them. In such a case, it may not be altogether fair to require

that

that he should go on; nor does it seem necessary to insist that because he cannot finish his poem he should burn it: but it appears to us to fall into the class of those productions, for which he might prudently and decently allow us to be indebted to the partiality of his executors.

We cannot dismiss this fragment without remarking on two stanzas which sensibly disturbed us.—They are:

'There the rapt Poet's step may rove
And yield the Mude the day;
There Beauty led by timid Love
May shun the tell-tale ray.'

'Who knows not Melville's beechy grove,
And Roslin's rocky glen,
Dalkeith which all the virtues love,
And classic Hawthornden?'

By what strange faculty of combination, by what resolute defiance of all poetical and rational association, is the first stanza with its fantastic modernisms of expression, and the last with its yet more fatal allusions to modern literature and modern nobility, forced into the midst of simple and rugged antiquity?—It is inconceivable to us that a poet, who can possess his whole breast with the spirit of antient days, should bring himself by any effort of self-controul to bear the transition which he makes when he "steps from that to this." Yet, strange and unnatural as the offence is, it seems as if Mr. Scott were impelled to it by some inherent propensity of his mind; for there is a striking parallel instance in the *Lay of the last Minstrel.*—When he is speaking of the rocks in which the outlaw hewed his bed of flint beside the falcon's nest, and on which the Marchman Deloraine was gazing while he breathed his panting war-horse, he suddenly gifts his Minstrel with prophecy, to inform us that a day was destined to come in which those very rocks should echo to the voice of Sir Gilbert Elliot, spouting bad verses about ambition, his mistress, and his sheephook!—in four lines which we have vainly watched to see expunged from each successive edition of the Poem.

The *Fire-King* has the misfortune of belonging to a *partie quarrée* of crowned heads, (see the Ballads of the Four Element-Kings in Mr. Lewis's *Tales of Wonder*;) which on their first importation should have gone straight to the nursery. He is unfortunate, too, in this, that his only title to existence is in virtue of a Sarazin superstition which Mr. Scott himself has invented for those strange unbelievers:—but this perhaps is no fault of the Poem: it may be a happy trait thrown into the character of the Minstrel who sings the ballad, since it is well known that these

veracious historians were not very scrupulous in the composition of the creeds which they bestowed on the "heathen hounds;"—nay, for aught that we know, the *Fire King* may be no other than the mysterious Tyrmagaunt himself, that infernal Mohammedan deity, so well known to all except the Mohammedans.—The Poem is fanciful and spirited; and, though irregular and somewhat extravagant, it bears strong impressions of the hand of Mr. Scott.

The least successful of all these compositions is decidedly *Cadyow Castle.*—Mr. Scott was requested by Lady Ann Hamilton to write a poem on this castle. He was accordingly under the necessity of versifying the best story that belonged or could be made to belong to it; and unluckily this best story had not happened very commodiously for being formed into a ballad. The groundwork of it is this; that the Hamiltons one morning go out to hunt, and that Bothwellhaugh, one of the chief warriors and hunters of the clan, breaks in on their hunting feast, and describes the manner in which he shot the regent Murray. It is perhaps from the uninspiring nature of this little history, that we have to remark more striking faults in the execution of this ballad than of any other. After a few introductory stanzas of rather genteel than ballad-like poetry, the first appearance of an approach towards inspiration is in the 7th:—in which, as they stand together on the banks of the river, the poet begins to raise up before the lady a vision of the days of old:

'Then, noble maid! at thy command,
Again the crumbled halls shall rise;
Lo! as on Evan's banks we stand,
The past returns—the present flies.—

'Where with the rock's wood-cover'd side
Were blended late the ruins green,
Rise turrets in fantastic pride,
And feudal banners flaunt between:

'Where the rude torrent's brawling course
Was shagg'd with thorn and tangling sloe,
The ashler buttress braves its force,
And ramparts frown in battled row.'

Yet it is evident that the vision turns out to be that of a man who is determined to have one, and not that of a person on whose imagination it comes irresistibly. The carefully contrasted description of what he has just seen, and of what he is now seeing, marks that he proceeds with prudent deliberation, and knows extremely well what he is doing. It does not represent the progress of a poet's mind, on whom the visions of his dream rush

rush at once, and take entire possession of his soul, blotting out all traces of previous images, and filling it with their own glory.—Now, however, we recover our poet:

'Tis night—the shades of keep and spire
Obscurely dance on Evan's stream,
And on the wave the warder's fire
Is chequering the moon-light beam.

Fades slow their light; the east is grey;
The wear Warder leaves his tower;
Steeds snort; uncoupled stag hounds bay,
And merry hunters quit the bower.

The draw-bridge falls—they hurry out—
Clatters each plank and swinging chain,
As dashing o'er, the jovial route
Urge the shy steed and slack the rein.'

We are glad to contrast the close with the opening of the dream. It is natural that a vision, when it comes on, should efface every thought and image that previously occupied the mind: but it is equally natural that the first objects which we perceive on re-awakening should be confused, and blended for a few moments with the remaining impressions of a very impressive dream. This circumstance is happily imagined in the first of the following stanzas; though the language, perhaps, (especially in one expression,) betrays too much of deliberation:—in the second, the contrast which was before objectionable becomes natural, because the poet has recovered the use of his senses:

But see! the *minstrel* vision fails—
The glimmering spears are seen no more;
The shouts of war die on the gales,
Or sink in Evan's lonely roar.

For the loud bugle, pealing high,
The blackbird whistles down the vale,
And sunk in ivied ruins lie
The banner'd towers of Evandale.'

By far the most serious and most extraordinary fault in this poem, however, is a singular violation of that dramatic propriety which is so remarkably supported in the *Lay of the last Minstrel.* This appears primarily in the first speech which any body has occasion to make, and again in the only remaining speech. A chieftain, of whom we know nothing but that he was stern and haughty, pours out his indignation and curses on the Regent Murray, for a barbarous outrage on one of his chief kinsmen, which afterward appears to inflame the whole clan to madness, in these ingeniously poetical strains.—He had just described the wife of Bothwellhaugh as 'a pallid rose' nursing in peace her new-born child:—

"O change

" O change accurs'd! past are those days;
False Murray's ruthless spoilers came,
And for the hearth's domestic blaze,
Ascends destruction's volumed flame.

" What sheeted phantom wanders wild,
Where mountain Eske through Woodland flows,
Her arms enfold a shadowy child—
Oh is it she, the pallid rose?

" The wildered traveller sees her glide,
And hears her feeble voice with awe."—

Even the graces of 'Stern Claude' shine dimly beside the fanciful and amusing oratory in which Bothwellhaugh pranks out his part of the story:

' Sternly he spoke—" 'Tis sweet to hear
In good greenwood the bugle blown,
But sweeter to Revenge's ear,
To drink a tyrant's dying groan.

" Your slaughtered quarry proudly trod,
At dawning morn, o'er dale and down,
But prouder base-born Murray rode
Thro' old Linlithgow's crowded town."

" But, can stern Power, with all his vaunt,
Or Pomp, with all her courtly glare,
The settled heart of Vengeance daunt,
Or change the purpose of Despair?

" With hackbut bent, my secret stand,
Dark as the purposed deed I chose."

* * * *

The regular and stately description, that follows, of the whole procession, is admirably adapted to the movements of a mind torn with a thousand contending emotions, each more wild and furious than the other,—and very naturally introduces the following exclamation, and its application:

" What joy the raptured youth can feel,
To hear her love the loved one tell,
Or he, who broaches on his steel
The wolf, by whom his infant fell!

" But dearer, to my injured eye,
To see in dust proud Murray roll;
And mine was ten times trebled joy,
To hear him groan his felon soul."

Among the poems from the German, the *Wild Huntsman* is a very vigorous translation from Bürger, though it sometimes deviates unfortunately from the simple expression of the original;—

nal;—and *Frederick and Alice* is an extraordinary performance, which Mr. Lewis has assisted in spoiling, from Göthe—Of the nature of Göthe's sufferings and injuries on the occasion, the reader may form some conjecture when he reads these eight lines:

'Mark her breast's convulsive throbs!
See the tear of anguish flows!—
Mingling soon with bursting sobs,
Loud the laugh of frenzy rose.

'Wild she cursed, and wild she prayed;
Seven long days and nights are o'er;
Death in pity brought his aid,
As the village bell struck four;'

and considers that they are a rendering of three, of which the meaning is this:

"Her senses forsook her:
She laughed and wept, and pray'd and curs'd:
Then her soul passed away."

We are glad, however, to see that the greater part of this production is imputed to Mr. Scott's friend.

Of the Lyrical Pieces, the worst beyond all question or comparison is the *Maid of Toro*, which we are confident will not hold its place in many more editions of Mr. Scott's works. The next two are the *War-Song* and the *Dying Harper*; which might perhaps rank on a parity of badness, were not the Loyal Volunteer's Song very much depressed by a most gallant and high-spirited piece of military eloquence from Beaumont and Fletcher's *Caratach in Bonduca*, with which it is introduced. *Hellvellyn*, and *the Norman Horse-shoe*, again bring us back to our poet. The first, though it contains more aukward lines and more heaviness than are lawful in so short a composition, offers both interesting and splendid passages:—but the *Horse-shoe* is throughout very happily executed in the perfect style of this author's chivalrous poetry.

Fin.

ART. XIII. *The Birds of Scotland*, with other Poems. By James Grahame. Crown 8vo. 7s. Boards. Edinburgh, Blackwood; London, Longman and Co. 1806.

AMONG the most effectual causes to which we may look forwards for the improvement of our national taste, is a more assiduous study of nature, and the more habitual indulgence of the feelings which we are capable of connecting with it. To these pure and simple feelings, we have been accustomed, from the date of the first Arcadian pastoral, to be referred for the

the original sources of poetical thought:—but it may be doubted whether we have ever understood very correctly what they meant. It may be suspected that we have been too much in the habit of searching in books, for the objects and rules of an art of which we should have discovered the principles in the world that lay around us;—and that the time is yet to be expected, when a familiar acquaintance with poetry, derived immediately from the fountain of nature, will enable us to distinguish and separate completely from good and genuine poetry, all that has been intruded under its name into literature, by the fantastic ingenuity of writers who exhausted all the resources of their art, except those to which good taste would have directed them, and which they would have found to be inexhaustible.

Under these impressions, we are always gratified with the appearance of an author who carries among the scenes of nature a feeling heart, and an eye for observation.—The work by which Mr. Grahame is already known to the public is distinguished by the abundance of faithful delineation of natural objects, and the interest thrown over them by the strong expression of characteristic sentiments; and the same truth and force of description, with the same interest arising from the developement of the writer's mind, will be found in the *Birds of Scotland.*

The merits of this poem may be understood very sufficiently from a few passages extracted at random, because the subject did not admit of any regular plan, and the composition can scarcely be considered as a connected whole.—In the picture of the Lark, the author's attention to minute and characteristic circumstances is forcibly marked, although it is somewhat injured by occasional harshness of versification:

'With earliest spring, while yet the wheaten blade
Scarce shoots above the new-fallen shower of snow,
The skylark's note, in short excursion, warbles:
Yes! even amid the day-obscuring fall,
I've marked his wing winnowing the feathery flakes,
In widely-circling horizontal flight.
But, when the season genial smiles, he towers
In loftier poise, with sweeter fuller pipe,
Chearing the plowman at his furrow end,—
The while he clears the share, or, listening, leans
Upon his paddle-staff, and, with his raised hand,
Shadows his half-shut eyes, striving to scan
The songster melting in the flood of light.

'On tree, or bush, no Lark was ever seen:
The daisied lea he loves, where tufts of grass
Luxuriant crown the ridge; there, with his mate,
He founds their lowly house, of withered bents,
And coarsest speargrass; next, the inner work

With

With finer, and still finer fibres lays,
Rounding it curious with his speckled breast.
How strange this untaught art! it is the gift,
The gift innate of Him, without whose will
Not even a sparrow falleth to the ground.'

The religious persecutions in Scotland, during the reigns of Charles II. and his successor James, furnished to Mr. G. some of the most affecting incidents in his poem of the *Sabbath*, to which we lately referred. We did not expect to find, in the *Birds of Scotland*, any illustration drawn from this source: yet we think that the following pathetic episode, in the history of the Plover, is happily introduced:

' ——— Ill-omened bird! oft in the times
When monarchs owned no sceptre but the sword,
Far in the heathy waste, that stretches wide
From Avendale to Loudon's high coned hill,
Thou, hovering o'er the panting fugitive,
Through dreary moss and moor, hast screaming led
The keen pursuer's eye: oft hast thou hung,
Like a death flag, above the assembled throng,
Whose lips hymned praise, their right hands at their hilts;
Who, in defence of conscience, freedom, law,
Looked stern, with unaverted eyes, on death
In every form of horror. Bird of woe!
Even to the tomb thy victims, by thy wing,
Were haunted; o'er the bier thy direful cry
Was heard, while murderous men rushed furious on,
Profaned the sacred presence of the dead,
And filled the grave with blood. At last, nor friend,
Nor father, brother, comrade, dares to join
The train, that frequent winds adown the heights.
By feeble female hands the bier is borne,
While on some neighbouring cairn the aged sire
Stands bent, his gray locks waving in the blast.'

As, however, the chief attraction of every descriptive poem has consisted, from time immemorial, in those digressions in which the author escapes by some artful association from the restraint of his subject to the indulgence of his own fancy, we should do Mr. G. injustice if we did not give our readers some idea of the manner in which he has exercised this privilege:

' Low in a glen,
Down which a little stream had furrowed deep,
'Tween meeting birchen boughs, a shelvy channel,
And brawling mingled with the western tide;
Far up that stream, almost beyond the roar
Of storm bulged breakers, foaming o'er the rocks
With furious dash, a lowly dwelling lurked,
Surrounded by a circlet of the stream.

Before the wattled door, a greensward plat,
With daisies gay, pastured a playful lamb;
A pebbly path, deep-worn, led up the hill,
Winding among the trees, by wheel untouched,
Save when the winter fuel was brought home,—
One of the poor man's yearly festivals.
On every side it was a sheltered spot,
So high and suddenly the woody steeps
Arose. One only way, downward the stream,
Just o'er the hollow, 'tween the meeting boughs,
The distant wave was seen, with, now and then,
The glimpse of passing sail; but, when the breeze
Crested the distant wave, this little nook
Was all so calm, that, on the limberest spray,
The sweet bird chaunted motionless, the leaves
At times scarce fluttering. Here dwelt a pair,
Poor, humble, and content: one son alone,
Their William, happy lived at home to bless
Their downward years; he simple youth,
With boyish fondness, fancied he would [should] love
A seaman's life, and with the fishers sailed,
To try their ways, far 'mong the western isles,
Far as St. Kilda's rock-walled shore abrupt,
O'er which he saw ten thousand pinions wheel
Confused, dimming the sky. These dreary shores
Gladly he left; he had a homeward heart:
No more his wishes wander to the waves
But still he loves to cast a backward look,
And tell of all he saw, of all he learned;
Of pillared Staffa, lone Iona's isle,
Where Scotland's kings are laid; of Lewis, Sky,
And of the mainland mountain-circled lochs;
And he would sing the rowers timing chaunt,
And chorus wild. Once on a summer's eve,
When low the sun behind the highland hills
Was almost set, he sung that song to cheer
The aged folks: upon the inverted quern
The father sat; the mother's spindle hung
Forgot, and backward twirled the half-spun thread;
Listening with partial well pleased look, she gazed
Upon her son, and inly blessed the Lord,
That he was safe returned. Sudden a noise
Bursts rushing through the trees: a glance of steel
Dazzles the eye, and fierce the savage band
Glare all around, then single out their prey.
In vain the mother clasps her darling boy,
In vain the sire offers their little all:
William is bound; they follow to the shore,
Implore, and weep, and pray; knee-deep they stand,
And view in mute despair the boat recede.'

To

To the poem on the Birds of Scotland, succeeds a number of *Biblical Pictures;* in which, says the author, 'I have endeavoured to describe some of those scenes which painters have so successfully presented to the eye. I need hardly say, however, that, by the adoption of this title, I meant not to subject myself to the principles of the art of painting. I have not confined myself to the objects of sight, nor adhered to *one* point of time. I have often represented a series of incidents; and, in pourtraying characters, I have made them speak as well as act.' Whether it be from the prejudice which all feel more or less against versifying portions of scripture, or that we regard the subjects as indifferently chosen, we know not: but we consider the *Biblical Pictures* as the least successful of the author's productions. We do not deny, however, that many passages are spirited and poetical: that he has well imagined the similes which he has interspersed; and that the art with which he has shadowed out the idea of his original is frequently very striking.—Thus, in the concluding lines of the *First Sabbath,*—

> "All the sons of God
> Shouted for joy! Loud was the peal; so loud,
> As would have quite o'erwhelmed the human sense;
> But to the earth it came a gentle strain,
> Like softest fall breathed from Æolian lute,
> When 'mid the chords the evening gale expires.'

So too in those of *Elijah fed by Ravens:*

> "No rain-drop falls, no dew-fraught cloud, at morn,
> Or closing eve, creeps slowly up the vale;
> The withering herbage dies; among the palms,
> The shrivelled leaves send to the summer gale
> An autumn rustle."

The following lines, also, impress us with a feeling of the most perfect love and tranquillity:

> "*Who is my mother, or my brethren?*—
> He spake, and looked on them who sat around,
> With a meek smile, of pity blent with love,
> More melting than e'er gleamed from human face,—
> As when a sun-beam, through a summer shower,
> Shines mildly, on a little hill-side flock."—

We could select other instances of similar beauty, but we now prefer to quote one of the pictures entire:

'*The Finding of Moses:*

> 'Slow glides the Nile: amid the margin flags,
> Closed in a bulrush ark, the babe is left,
> Left by a mother's hand. His sister waits
> Far off; and pale, 'tween hope and fear, beholds

The royal maid, surrounded by her train,
Approach the river bank, approach the spot
Where sleeps the innocent: She sees them stoop
With meeting plumes; the rushy lid is oped,
And wakes the infant, smiling in his tears,—
As when along a little mountain lake,
The summer south-wind breathes with gentle sigh,
And parts the reeds, unveiling, as they bend,
A water-lily floating on the wave.'

'*The Rural Calendar*, beginning with January and describing each month in succession, exhibits in the author's usual style of pencilling an almost uninterrupted series of descriptions: but the limits to which we must confine our notice will not allow us to take any extracts from this part of the volume; and the observations which we have already made will excuse our expatiating farther on Mr. G.'s favourite range of poetry. We also deem it unnecessary to particularize the few miscellaneous poems which follow: but, as our quotations have been hitherto confined to his blank verse compositions, fairness requires us to shew with what delicacy he can work up an interesting little occurrence in rhyme:

'*To a Redbreast that flew in at my Window.*

'From snowy plains, and icy sprays,
From moonless nights, and sunless days,
Welcome poor bird! I'll cherish thee;
I love thee, for thou trustest me.
Thrice welcome, helpless, panting guest!
Fondly I'll warm thee in my breast;—
How quick thy little heart is beating!
As if its brother flutterer greeting.
Thou need'st not dread a captive's doom;
No! freely flutter round my room;
Perch on my lute's remaining string,
And sweetly of sweet summer sing.
That note, that summer note, I know;
It wakes at once, and soothes my woe,—
I see those woods, I see that stream,
I see,—ah, still prolong the dream!
Still, with thy song, those scenes renew,
Though through my tears they reach my view.'—

'Thus, heedless of the raving blast,
Thou'lt dwell with me till winter's past;
And when the primrose tells, 'tis spring,
And when the thrush begins to sing,
Soon as I hear the woodland song,
I'll set thee free to join the throng.'

The

The author has appended a short Glossary of such Scotch words as he has used, in our opinion with no great effect: but we do not see *fur*, (for furrow,) and a few others which it is not of consequence to note.

Fin.

ART. XIV. *Thoughts on the Catholic Question.* 8vo. pp. 49. 1s. 6d. Hatchard. 1807.

THIS tract is ascribed by public rumour to a noble person, who lately filled a high legal situation in the sister island; and it cannot be denied that the report receives strong corroboration from internal evidence, since every page speaks the language, inculcates the sentiments, and adopts the resentments of the reputed writer. The discussion is elaborate, but it indicates little of the statesman, the scholar, or the author: it is such as might be expected from a correct legal practitioner, who is chained down by the rules of established practice, and who knows of no other guide than precedent; and it affords striking specimens of that loose application of principles, facts, and decisions, which so frequently occurs in the *ex parte* arguments of our law-courts. If the interest excited by this production bore any proportion to the pains which it is evident have been bestowed on it, if the conviction produced in the minds of its readers were at all equal to that which seems to be felt by the author himself, and if his reasoning were as conclusive as his hostility is fierce, this would indeed be a formidable attack on those liberal notions, which have been so long cherished and rendered operative in all the more enlightened states of Europe. It is a narrow view of the late intended law, however, to regard it as presenting a boon to the catholics; it ought rather to be considered as adding strength to the empire by diminishing its vulnerable parts, and by the increase which it promised to the means of annoying its enemies. Its object was to give unity to the body politic, to revive the circulation in a paralyzed limb, to restore it to its accustomed functions, and to enable it to act in concert with the other members. It is more the whole than the individual part that is in this case consulted. Such, at least, is the view which we take of a measure against which an absurd, wicked, and pernicious clamour has been excited, and with which *we* only find fault as not being sufficiently large.

Whether the author be the noble Lord whom we have indicated or not, we are convinced that he belongs to the same class of lawyers; we mean the class of wary, correct practi-

tioners; who, though of the first eminence in their profession, are nothing out of it. Let us, however, proceed to consider his leading positions. In the case of a legal discussion, we are very sure that nothing would more gratify him than to have his reasoning examined, and his arguments put to the test; and we trust that he has no objection to the same course being pursued in ~~debate on~~ a political ~~discussion~~.

To shew our respect for him, we shall begin with the title page.

His motto, which is taken from the proclamation of king William on his appearing in arms against James II. wears the air of hostility*. It insinuates that the late measure tended to a change of religion, to set aside that which is established, and to introduce another in its stead.—While the dignities, emoluments, immunities, and rights of an establishment remain untouched, is it to overturn or to weaken that establishment, is it at all to prejudice it, to allow to Dissenters from it their civil rights? He who asserts this, is he not a reviler of such establishment? This was at least too much to take for granted; the proof of it ought to have been attempted.—Our illustrious deliverer, from whom the passage is borrowed, is adverting to the Scottish arts of James II. to overturn the establishment and to restore the papacy. Does the borrower of the paragraph mean to ascribe any such designs to the high and honorable persons lately in the king's councils? Is he ready explicitly to prefer the charge, which he covertly and indirectly insinuates? By embellishing his title page with this passage, he would have it understood that the Royal author professed the same narrow and contracted sentiments, with those which are contained in his own pamphlet; whereas he knows that the reverse was the case, that king William was unfriendly to all the exclusion laws, and that it was against his expressed wishes and sentiments that any of his subjects were incapaci-

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* It runs thus:

"It is both certain and evident to all men, that the public peace and happiness of any state or kingdom cannot be preserved where the laws, liberties, and customs, established by the lawful authority in it, are openly trangressed and annulled; more especially where the alteration of religion is endeavoured, and that a religion which is contrary to law is endeavoured to be introduced: upon which those who are most immediately concerned in it are indispensably bound to endeavour to preserve and maintain the established laws, liberties, and customs; and above all the religion and worship of God that is established among them; and to take such an effectual care, that the inhabitants of the said state or kingdom may neither be deprived of their religion, nor of their civil rights."

tated

tated from serving him. We may take, then, from the title page, a specimen of the candor and ingenuousness of this author, be he whom he may, a Peer of Parliament, or the hired scribbler of an intolerant faction.

The work commences with a narrative, which boasts but little liveliness, of the establishment of christianity, and of the usurpations of the Romish hierarchy. The writer imputes to the whole western church the ultra-montane doctrines, and makes the Catholics of the British empire of this day responsible for all the tenets which, in the extravagance of power and in the darkness of barbarism, were ever maintained by the most abject instruments of the Roman Court. Surely, report cannot be correct: surely a great Judge, however much he might have been out of his element, could never so far have forgotten himself, as to have betrayed such palpable ignorance, and been guilty of such flagrant injustice. Are the English Anabaptists of this day to be *ruled* immoral and anarchical fanatics, because John of Munster and his disciples merited that character? Are our Quakers answerable for all the extravagancies of the founders of their sect? Are the English Dissenters to be *decreed* enemies of toleration, because the Assembly of divines remonstrated against its introduction? Or is our episcopal church to be characterized from the proceedings of Laud; and, because Parker, Whitgift, and Bancroft persecuted, is our establishment now to be held up as inquisitorial and intolerant?

This lawyer travels beyond the *year-books*, in order to find decided cases in support of his argument; and the substance of what he says is as follows: Becket braved his royal master, and set the tiara above the crown; ergo the British government must never admit a Catholic of this day to a staff appointment or a correspondent civil situation.—The author finds also a declaration of the Parliament of Paris, which is adapted to his purpose: but how could he refer to that body, without calling to mind that some of its highest dignitaries and brightest ornaments condemned such illiberal and contracted views as are displayed in this pamphlet? The Chancellor L'Hopital in his day discerned the mischief and inefficacy of pains and penalties on account of religion. The present author, it is possible, has never read or perhaps never heard of the President de Thou's immortal dedication of his history to Henry IV.; and he perhaps is ignorant, or would hold in little respect, the endeavours of the sage and virtuous Malesherbes to restore the Protestants to their civil rights. Very different were the sentiments of these august chiefs of the Parliament of Paris, from those of the writer before us.

The Catholic priests of Ireland, we are told, are all superstitiously devoted to the court of Rome. This may be admitted: but at whose door is the evil to be laid? Is it not chargeable on the intolerance of former British and Irish governments, which obliged the Catholics to have their priests educated in the most bigotted foreign countries, in Flanders, and in Spain? It will be the fault of future governments, if a change in this respect be not operated, and if the ultra-montane notions be not changed for more moderate maxims; at least for those of the Gallican church, of that church which could boast of a Pascal, a Bossuet, a Massillon, and a Fenelon.

Nothing can be more unfair than this writer's representations. He states the Catholics as being obliged to consult the Roman see on the subject of their engagements to the state: but we believe that this is altogether a calumny. Our Catholics hold that their spiritual superiors are in no respect to controul them in civil concerns; and that they owe them obedience only in matters which respect conscience. It is insidious, then, to say, as this writer does, that 'the Roman Catholics of Ireland have *been permitted* to take a *qualified* oath of civil allegiance to the Prince on the throne.' A *qualified* oath? How qualified? Is it not as full and explicit in respect to allegiance as words can express it?

This prejudiced author is constrained to admit that, on the score of civil allegiance, little more can be required of Catholics: but he adds that 'no entreaties can prevail on the court of Rome to consent to a renunciation of that foreign jurisdiction, so derogatory to the rights of the crown, so direct a contempt of the laws of the country, so repugnant to the free spirit of our constitution, and so peculiarly offensive to their fellow-subjects of the Protestant persuasion'. This passage, from some cause or other, is evidently inaccurate, but it clearly points to the spiritual jurisdiction exercised by the court of Rome. If this authority were confined to matters purely spiritual, there would be little room for objecting to it: but, admitting that it attracts within its cognizance matters of a mere temporal nature, we do not think that the learned author shews that the difficulties hence arising are such as baffle human wisdom: on the contrary, we think that they would turn out to be very much imaginary; and that if they were more real than we suppose, arrangements might easily be devised which would render them productive of little inconvenience.

It is, however, remarked by this writer: 'the principles of the Catholics are such as to preclude them from demanding as a right, or

or even expecting as a favour to be entrusted with high authority, principles so *importantly* different from those adopted by the rest of their fellow-subjects, and so *importantly* different from those on which the constitution of our government has been framed, by which it has worked out the freedom we enjoy, and more especially asserted that freedom by the revolution of 1688.'—Can this paragraph have proceeded from a lawyer? Who laid the frame of our free government; who constructed its main pillars; were they not our Catholic ancestors? To whom are we indebted for our *Magna Charta*, our House of Commons, the controul of the purse, the trial by jury, and the laws which create the security of person and property? Are we not indebted for them to British Catholics? Surely it will not be said that the Catholic Religion is incompatible with a free government; or if it be so said, such an assertion must come from a person who is ignorant of the history of the free cities of Italy, Flanders, and Germany, in the middle ages, and of that of the Helvetic Cantons down to our own days. We see not how the declamation of this pamphlet is to be reconciled with the facts of history. Are our antient liberties mere modern usurpations;—the patriotism of Alfred, the resistance of the Barons, our franchises under the Edwards, are these all mere dreams, which they must be if the representations here given of the Catholic Religion be correct? We feel no predilection in favour of this religion, but we owe it justice.—Besides, it is paying a poor compliment to liberty, to say that it reposes on exclusion-laws; and it gives no advantageous view of Protestantism, to make it depend on civil proscriptions. It is time that it should be rescued from this disgrace.

The author claims a right to fortify his arguments for exclusion, 'from the singular character of the Roman Catholics of Ireland, and of their priesthood; and especially of that hierarchy which may be deemed a perfect anomaly in the history of the world.' With what a very compendious history of the world must this writer have been contented! Has he never heard that, in several parts of Asia, in places in which the Mohammedan is the dominant religion, two if not three hierarchies frequently co-exist,—the Greek, the Nestorian, and the Monothelite?—We have already obviated the vulgar censure here passed on the Catholic priests and laity, and have ascribed their offensive peculiarities to the intolerance of former administrations, which forced the Irish Catholics to educate their priests abroad. Let government act on liberal maxims, let it cherish and treat kindly all its subjects, and we have no doubt that it will be seen that the character of the Catholic clergy and laity will daily ameliorate. Is this writer not aware how

much the character of subjects depends on that of the government, and that rulers cannot libel their subjects without charging themselves with mal-administration?

The college at Maynooth meets with no favour from this writer. He says 'that this establishment, when arrived at maturity, cannot produce less than one hundred additional priests, annually turned loose upon Ireland to propagate the doctrines, &c. of the see of Rome.'—*Turned loose upon Ireland!* Is this a decent mode of speaking of the ministers of any religious persuasion;—of the religion, let it be remembered, of the principal states in the Christian world;—of a clergy whose orders the Church of England herself acknowleges, and from whom she derives her own?

Affecting a great dread of the Irish catholic hierarchy, the author seems industriously to have collected together the vapouring expressions of some of its extravagant members; on which he dwells till he works himself up to a state of complete terror. Protestant subversion, rebellion, separation, and other similarly dismal images, dance before his eyes, and scare his imagination. If he will pardon our presumption, we will counsel him how best to deal with this hydra of his fancy. Let him exert his influence to have her gently used; let her not be irritated nor goaded; and let her have her own way as far as it is practicable. This will render her perfectly harmless.—Would he enhance her consequence, would he realize his terrors, and insure the mischiefs which he anticipates, then let him cherish his present temper, let him by tracts like that which is before us infuse it into others, and let him propagate and act on the principles which his own pamphlet inculcates. Thus he may produce the danger which, at present, exists only in his own distempered mind.

The tenet of exclusive salvation sets the author on again acting the part of a theologian, and on displaying his ingenuity afresh:—but is this notion peculiar to the Catholics? or is it not as rigidly held by all the Methodists and Calvinistic Dissenters? yet they are not, on this account, rendered subject to civil disqualifications.—The writer professes himself to be a good Church of England man; and as such he must be a believer in the eternity of hell torments: but it has been said that this tenet must sour the mind and render the feelings callous. Would he not in his own case spurn the imputation?—If believers in this doctrine are found to be not less benevolent, humane, and cheerful than their neighbours, *who*, knowing such a fact, would anticipate effects in common life from any given religious opinions; or *who* will say that men cannot love, esteem, and reverence those whom, in a religious view, they believe

believe to be under the displeasure of the Almighty? In real life, it is found that the most unfavourable religious tenets little affect our principles of conduct; and the man whose creed represents the Deity as a tyrant, and his government as the most unjust, is often himself a pattern of active benevolence.—The whole of this disquisition, then, on the effects of the tenet of exclusive salvation, proves the author either to be little endowed with the faculty of observation, or to have been little conversant with life on a large scale;—to be either destitute of ordinary penetration, or to have been a legal monk.

Though the high rank of the reputed author of this tract, and the interest which the subject excites at the present moment, have induced us to assign to it unusual space, it contains many other points on which we would gladly touch, if time and room permitted. We must now, however, terminate our observations; and we shall only farther remark that, laboured as it is, the pamphlet is wholly without pretensions as a composition. In regard to reasoning, style, and diction, it falls short even of mediocrity; and its chief merit consists in the art with which it misrepresents and misleads. **Jo.**

ART. XV. *The Epics of the Ton;* or the Glories of the Great World. A Poem in two Books. With Notes and Illustrations. 12mo. pp. 269. 7s. 6d. Boards. C. and R. Baldwin. 1807.

As the over-grown and splendid capitals of empires will nearly resemble each other in the production of exuberant crops of vice and folly, men of genius in modern London may say with Juvenal in antient Rome, "*Difficile est Satiram non scribere:*" but, though subjects for the Muse incessantly obtrude themselves, it is not easy to delineate them with novelty, taste, and spirit. The ordinary topics of satire are worn quite threadbare; and Fashion has so imperiously sanctioned frivolity, dissipation, whim, and even profligacy of manners, that Ladies and Gentlemen are not now to be put out of countenance by having the fool's cap and bells placed on their heads, or the label "*Hic niger est*" affixed to their skirts. Many are proud of being objects of public notice, even though it be conveyed in terms of ridicule; and others, whose conduct is more roughly assailed, instead of profiting by public admonition, spurn it as the mere offspring of insolent morality. How, then, are the people of *Ton* to be touched, shamed, and reformed? He must, indeed, be a very sanguine satirist, who attempts to reform the Great World, and he should think that he is very well off if his work be tolerated, and allowed by fashionable judges to be *well enough*.

These *Epics of the Ton* may perhaps obtain such a cold compliment, and will probably live as long as the author, who seems

to know the town, will expect them to survive. He aims at novelty, and his numbers are at once easy and spirited: but the characters which he draws are not always sufficiently marked; and the liberty which he sometimes takes with rhimes is unpardonable. When the occasion requires it, the lash is not spared; and when he is disposed to recreate the Muse by sailing, as the tars would say, on the opposite tack, he is not less prodigal of Flattery. In the female book, he has been more severe in exposing points that affect the moral character, than in the male book, which chiefly glances at political traits and excentricities. The whip is indeed laid on the backs of those gentlemen who are now so desirous of stealing the coachman's trade, and who exhibit themselves on the road—'like lord Cr-n-y drawn by brethren four.' Something also is said of old Q.'s antiquated gallantries: but politics are the burden of the song. In exhibiting the character of Lord M-l-e, we certainly at first imagined that the writer was panegyrizing 'this venerable statesman': but, though his gravity may induce some readers to form a similiar opinion, we finished our perusal of this part with referring it to irony. —A widely extended note portrays the late Mr. Pitt, "in right earnest," and in many respects with justice and discrimination.

We are thus introduced to the heroines (for the ladies run the gauntlet first) and heroes of this Epic song:

'While dull historians only sing of wars,
Of hood-wink'd treaties hatching keen-eyed jars;
Of wily statesmen splitting hairs asunder,
Of hills and orators who belch and thunder;
Of grinding taxes, and of tott'ring thrones,
Of him who eats up states, and picks the bones:
Say shall the brightest glories of our age,
Who best adorn the cut, and grace the page,
Who on the top of fashion's Ida dwell,
And gold in showers produce to either Bell; *
O say shall these, who just so bright have shone,
Escape remembrance when they quit the Ton?
Their laurels wither'd, and their name forgot,
As dog on dunghill has been said to rot?
'Forbid it honour! and forbid it shame!
The love of glory, and the love of game!
Forbid it, Muse, who oft with glowing strains
Have rais'd sensations in high ladies' veins;
You who, with Ethredge, roved in royal stores,
When beauties, like hobnails, were told by scores;

* Bell, sen. and jun. publishers of *La Belle Assemblée* and *Le Beau Monde.*

Or

Or with poor Smollet, fain for gold to tickle,
Wrought up with liquorish gust the feats of Pickle;
Or, sinning deeper, like repentant Punk,
Call'd gloating females to abhor the Monk;
Or with young Teius sung of am'rous blisses,
With one eternal round of hugs and kisses:
From next year's Lethe, and oblivion drear,
Come save the deeds which you have help'd to rear.

'Should'st thou, my lay, shine splendid as thy theme,
Like rushlights to thy sun, all bards should seem:
Then still might Southey sing his crazy Joan,
Or feign a Welshman o'er th' Atlantic flown,
Or tell of Thalaba the wondrous matter,
Or with clown Wordsworth chatter, chatter, chatter;
Still Rogers bland his imitations twine,
And strain his Memory for another line;
Good-natured Scott rehearse in well-paid Lays
The marv'lous chiefs and elves of other days;
Or lazy Campbell spin his golden strains,
And have the Hope he nurtures, for his pains—
Thou shouldst triumphant mount to distant times,
And bear aloft thy heroes on thy rhymes;
Well known to all that soar, and all that crawl,
On every dressing-table, every stall,
Thy circulation should thy worth bespeak,
And thousands still be sold through many a week;
While tomes thrice learned, that piled in warehouse groan,
Would but to snuff-shops have their merits known.

'Then, Muse of Ton, begin; and while thy song
In no unmeaning eddies strays along;
With blank most eloquent, and hint that flames,
Unfolds redoubted chiefs, and high bred dames;
Bids a whole epic upon each attend,
With quaint beginning, middle, and smart end;
I in my buggie, thine advent'rous Knight,
Through Rotten Row will tend upon thy flight;
Whate'er thy Sybil voice shall utter, save,
And now and then myself indite a stave.'

Mrs. F—t—t, the Marg—ne of A—, D— of G—, D— of D—, and many other *fashionables*, have their portraits sketched with a spirited pencil in the first book; which terminates most loyally with a full-length picture of female virtue on the throne. As a specimen of the Lady-Epics, we give the lines on the late Dutchess of D—, which follow those on the Dutchess of St. A—:

'Such moons may shine, when thy bright sun is down,
O born to grace the vale, and gild the town!
On Chiswick's banks, a flower that woos the sight,
In London's throngs, a dazzling blaze of light.

'No servile rhymester now begins the lay,
And sings, like Tom, for favour, or for pay;

No

No rich rewards come glittering from the tomb,
No gaping flatt'rers seek to pierce its gloom.
Hadst thou still bask'd the wing in fashion's beam,
The muse had flapp'd thee in thy golden dream;
Or sung a second to some yelping cur,
And raked for gold, perhaps, the dirt of S—r;
Or wept that virtues, form'd to bless mankind,
Should lose the kernel, and retain the rind;
That a heart, warm with charity and love,
A prey to sycophants and knaves should prove;
That nature's softest feelings should be lost,
Amidst the waves of whirling folly tost;
Keen though they were to sorrow or delight,
And sweetly warbled from the Alpine height:
That talents dear to genius, mark'd for fame,
Should still be wasted at the midnight game;
Or rack'd, next day, to find some new supply,
And bilk a tradesman with a shew to buy:
That she, of softness past her sex possest,
Felt the mad passions of the gamester's breast;
Or urged by faction midst the rabble tribe,
Should kiss a greasy butcher with a bribe;
Unskilled, discretion with her warmth to blend,
Nor lose herself through zeal to serve a friend.
'But, censure, hush! a sacred silence keep;
Let Loves alone and Graces come to weep;
Let tears sincere her human frailties mourn,
Nor flatt'ring lies hold up her tomb to scorn;
When envy long is dead, and passion calm,
Her own soft lines shall best her name embalm.'

The Male Epics include the Duke of P—; Lord H— P—; Mr. S—r P—l; Lord G—; Mr. W—m; R.B.S—G—e C—g; G—e R—e, &c. &c. Mr. W—m thus figures on the canvas:

'Say who shall catch bright genius as it flies,
Or reconcile its contrarieties?
To soft humanity in gentle ways,
A gallant tribute now Ventoso pays;
Tells of those courteous knights, who, all for fame,
Relieved the oppress'd, and freed the captive dame;
In whose pure breast no wayward passion rose,
Who scorn'd to triumph but o'er equal foes;
And stout as generous, merciful as brave,
Were proud to conquer, and more proud to save;—
Now hear him, in an English bull-dog mood,
Call, with a patriot voice, for scenes of blood;
Hold that a gory bull by dogs all torn,
And dogs embowell'd on its mangling horn,
Where mingled groans and yells the crowd invite,
And bones bereft of flesh amuse the sight,
Will make bold Britons thirst for Gallic gore,
And add new trophies to their bays of yore;

Brave and relentless. piecemeal tear the foe,
And still insatiate, for new triumphs glow.
' And such was he who deem'd it nought to move
The willing ardour of a people's love;
Who judged the men that, freely and unpaid,
Perform'd the task which others held a trade,
That, prompt to save, and zealous to defend,
Their life, their labour, to the state would lend—
A butt for humour, and a mark for game,
And well repaid with jeers, and galling shame:
While some fierce pamphleteer, who, rich in spleen,
With loud, loose scandals, vapour'd round the scene,
Who all men's honour, all men's skill debased,
Defamed all others, but Ventoso praised——
Should with the worthies have his name enroll'd,
And to his fame a statue rear'd of gold!
' Still to be singular, his constant view,
And, what no other would, to say and do;
Still wrapt in mazy clouds of paradox,
And still most pleas'd when most our sense he mocks,
No tame consistency to curb his plan,
Let others reconcile it if they can;
Now would he bring no soldiers to the field,
But all the best which all the land could yield;
Pure gold quite sever'd from the drossy nation,
And quite new men by martial education; —
Now Sunday mobs, with Constable at head,
To church-yard camps by general Sexton led,
With pike accouter'd, or old rusty gun,
With swearing corporal, drummer, fife, and fun,
With beer-pot ready, and attendant wench,
Are quite the thing to overthrow the French!'

The notes (according to modern custom) form an interesting and sprightly addition to the verse, and in some instances deserve more notice than we can assign to them. Altogether, the work, like other verse and prose of the kind, will be read, praised, and alas! unheeded and forgotten. **Mo-y.**

MONTHLY CATALOGUE,
For JUNE, 1807.

POLITICS.

Art. 16. *A Letter stating the Connection which Presbyterians, Dissenters, and Catholics had with the recent Event*, which has agitated and still agitates the British Empire. To which is added, A Letter from Lord Grenville to the Society for promoting Christian Knowlege. Sixth Edition. Printed at Glasgow. 8vo. 6d. Ogle, London.

We are happy to find that a pamphlet containing a plain statement of facts, and dispassionate comments on them, has passed through six editions; and our apprehensions for the sanity of the public mind, at

at least in the northern parts of the island, are somewhat abated by this circumstance. It should be recollected that, ever since the Irish Act of 1793, it has been lawful for His Majesty to employ Catholics in the Army and Navy; and that His Majesty gave his consent in 1793 that this Irish Act should be extended to the whole empire. If, however, it had been universally extended, yet, without going one step farther, the Catholics must have enjoyed advantages which are withholden from all other Dissenters from the Established Church. This fact does not appear to have been perceived even by the Members of the Church of Scotland; who, to the perfect astonishment of the writer, have fawningly approved the late change of Ministers. The Bill, which some persons have so violently reprobated, is here applauded as honourable to its authors; who intended by it to redeem a national pledge, to promote national justice, and to benefit the Executive Government. Mo-y.

Art. 17. *A Letter to Lord Grenville*, upon the repeated Publication (in the newspapers) of his Letter to the Secretary of the Society for promoting Christian Knowlege, in consequence of their Resolution with respect to His Majesty's Late Conduct. By the Rev. H. B. Wilson, M. A. 8vo. 6d. Rivingtons.

"Catching the sign to hate," Mr. Wilson is "as rude as a bear" to the Ex-minister; and not contented with saying to his Lordship, in the vulgar style, "I am as good as yourself," he actually "takes the upper hand" of the Peer. How this uncourtly mode of address is to help or give effect to reproofs and admonitions, we do not clearly perceive: but perhaps the Clergyman has other reasons for appearing to be angry than the *promotion* of his *logic*. We are informed that the Resolution of the Society, which occasioned Lord G.'s letter to Dr. Gaskin, 'originated in a wish to gratify the Royal Feelings;' and that this letter of the Nobleman was 'designed to bring the Society into contempt, while it indirectly aimed a blow at the Church.' We lose all patience when we review such reasoning and such insinuation. D.o

Art. 18. *An Earnest Address to Men of all Orders and Degrees in the United Church of England and Ireland, respecting the Papists.* 8vo. 1s. Rivingtons.

It appears that Mr. Wilson is the author of this address as well as of the preceding letter; and he here generously professes a readiness to grant 'toleration to Papists, but no more.' If, however, his representation of their religion be correct, we cannot perceive how, with his professions of zeal for 'the well-being of immortal souls through the countless ages of eternity,' he can bring his mind even to tolerate it; for he asserts 'that the salvation of those who live and die in the Romish communion is at the best hazardous and uncertain.' Thus while one tells us that there is no salvation out of this communion, another contends that there is little prospect of salvation in it. What, then, are poor Christians to believe? According to Mr. W.'s view of the subject, Romanists are more than politically dangerous: but, if no religion except the true religion ought to be tolerated, and the Statesman is to decide what True Religion is, he will pronounce in favour of his own, and exclude for ever the very existence of Toleration.

tion. Power would then dictate to Faith. What a glorious state of things!—Instead of an Earnest this ought to be called a *panting* address: for the author calls on us to 'beware of clogging the prosperity of this country with the curse of Heaven by any concessions to the upholders of Papal Antichrist.' This is "No Popery!" with a vengeance. R/ Mo-y.

Art. 19. *Religious Union perfective and the Support of Civil Union.* By the Author! 8vo. 3s. sewed. Mawman.

By following truth uncharitably, and error pertinaciously, a disposition is produced which is adverse to fair inquiry and liberal concession; and opinions are often defended, not because they are worth defending, but because we have happened to call them ours. How hopeless, then, are all schemes of general comprehension! Mankind have so long persecuted each other on the pretended ground of religion, that many yet seem to lament that Religion and Persecution should be separated. This author, however, would persuade us that Religious Union between Churchmen, Catholics, and Presbyterians could be easily effected: but the amalgamation (as he terms it) of the three Kingdoms into a Communion of worship is a much more difficult task than he supposes. It is not by telling the Established Church that she must open her door wider, the Catholic church that she must renounce the Pope. and the Presbyterian church that she must soften her prejudices, that the desired object is in any measure advanced. Which party will give the example of a charitable and coalescing temper to the other? It were to be wished that national establishments were formed on the most comprehensive plan; and that religious pretexts might never be urged as excuses for disloyalty on the one hand, or for withholding civil rights on the other. So far we agree with *the Author*. His expostulations, we will farther add, display an amiable disposition: but he must be aware, from recent events, that these are not calculated to *meet the ideas* of persons who must take the lead in *ecclesiastical reforms*. The phrase is almost proscribed. D.º

Art. 20. *Suggestions arising from the Abolition of the African Slave Trade*, for supplying the Demands of the West India Colonies with Agricultural Labourers. By Robert Townsend Farquhar, Esq. 8vo. pp. 66. 2s. 6d. Stockdale. 1807.

The project here recommended is that of employing Chinese labourers in the cultivation of our West India islands. The statements of the writer are clear and dispassionate, and manifest a fair portion of information and reflection: while interesting relations, with respect to the policy and usages of the Chinese empire, relieve the perusal of his tract. It doubtless will engage the attention of persons who are more immediately interested in the matters which it discusses. Of the feasibility and expediency of the plan here recommended, we are not able to form any opinion: but it cannot be denied that some of the more strong objections to it are fairly met and refuted in these pages. Jo.

Art. 21. *A Warning to the Electors of Westminster from Mr. Horne Tooke.* 8vo. 1s. Johnson.

Fearless of any future effort of Mr. Paull's hand, whether holding a pen or a pistol, as it may affect himself, Mr. Horne Tooke continues

to propagate his apprehensions respecting that gentleman's disposition and intentions towards Sir Francis Burdett; and he again publishes some private letters relative to the dispute between the two late rival candidates, or co-candidates (which ever they were) for the representation of Westminster, in order to justify an assertion which he does not scruple to hazard *in limine*, that 'Mr. Paull meditates *another assassination*' of Sir F. B.—As we cannot, all of us, *plead the privileges* of Mr. Horne Tooke, we shall not interpose in this perilous controversy; and indeed, to form a right judgment on its different points would cause us more trouble than, as literary censors, it is either our duty or would be in our power to bestow. G.2.

Art. 22. *A Letter to the Electors of the City and Liberties of Westminster*; containing a Refutation of the Calumnies of John Horne Tooke. By A. Hewlings. 8vo. 1s. Chapple.

Mr. Hewlings here undertakes the cause of Mr. Paull, in answer to Mr. Tooke's first pamphlet, noticed in our last Number, p. 106, and he accuses Mr. T. in direct terms of false assertions. This business is very much a matter of fact question, which perhaps would be best adjusted by an ingenious gentleman of the long Robe, (Mr. Garrow for example) in a cross examination of the different parties on Oath.—In a P. S. Mr. Hewlings says that he has just seen Mr. Tooke's *Warning*, 'which does not require a single observation:'—that his first pamphlet he 'thought detestable, his last only despicable.' D.o

Art. 23. *The Speech of the Right Hon. Viscount Howick*, in the House of Commons, March 26, 1807: stating the Circumstances which led to the Change of Administration. 8vo. 6d. Ridgway.

This speech bears the stamp of its author's character; it is clear, able, and manly. The events which we deplore seem to have been owing to the misunderstanding at the audience which Lord Howick had of His Majesty on the 4th of March. The Minister thought that, though the King disliked the measure, he did not withdraw his consent to its introduction, while the Royal Personage conceived that he had forbidden its farther progress.

Though we feel that the nation has suffered in its reputation in the eyes of Europe, from the detestable cry which has been rung in every corner of the empire, we may still boast that no other country can supply an instance of an equally splendid sacrifice to enlarged and liberal views of civil policy, with that which was made by the late ministers. Never was a more costly offering to the principles of toleration. A testimony so solemn and decided, borne to these principles by persons who stand so high in character for ability and integrity, cannot fail to hasten the final downfall of that odious fanaticism which it was basely, wickedly, and but too successfully, attempted to rouse. Jo.

Art. 24. *Thoughts on the present Crisis of our Domestic Affairs.* By another Lawyer *. 8vo. 2s. Hatchard.

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* See Rev. for May, p. 101.

After

Alter et idem. The same vehement condemnation of the late ministers, on the ground of the Catholic Bill, is contained in this tract as was evinced in its predecessor. They are accused of 'presuming to act as the King's superiors and the people's tyrants,' 'of attempting to outface the King's authority, and to defy the public opinion of the country.' When the merits of the Bill are mentioned, it is asked 'what avails an oath of allegiance from men who have no religion, who hold that no faith ought to be kept with heretics, who take *private oaths*, binding themselves to disregard *public oaths?*' Here, however, the lawyer loses both liberality and argument; for, if the Catholics were such an unprincipled body as he represents them to be, no *tests* or restraining oaths could keep them from accepting of civil and military appointments, and the much discussed Catholic Bill would have been to them of no service. Equally unfounded with this calumny on the Catholics is the insinuation that Lords Grenville and Howick were busied in projects of proselytism; for nothing can be more unlike proselytism than the wish to place all religions on an equal footing: but the dictates of sound policy are sometimes mistaken, though much oftener designedly misrepresented. The sentiments of this lawyer on the required Pledge are in unison with the rest of his pamphlet. Mo-y.

Art. 25. *A Reply to "Observations on (what is called) the Catholic Bill."* By a Protestant Clergyman. 12mo. 3d. C. and R. Baldwin.

This writer briefly exposes the groundless fears and idle prejudices of the author of "Observations," &c. (See M. Rev for May, p. 101.) and sensibly asks whether 'it is not more reasonable and just to make that legal by a previous act of Parliament, which is now connived at and excused by an annual Bill of Indemnity?' He ridicules the idea that the Oath inserted in the Bill is an invitation to the Army and Navy to subvert the Established religion. Do

Art. 26. *Plain Facts:* or the New Ministry convicted by their own Deeds. 8vo. 6d. Ridgway. 1807.

The singular dedication prefixed to these sheets will inform the reader what the documents are of which they consist:

'These pages, containing extracts from their own laws, and from the Bill perversely misrepresented by them, are offered to the present Ministers, and more especially to Lord Eldon, and Mr. Perceval, who gave the *Irish Papists* so many valuable rights in 1793, who opened the British Army to *Foreign Papists* in 1804, and provided for the accommodation of *ten thousand* of them in this island;—who now have been plotting an intrigue, and raising a wicked outcry of "Popery," against the best Friends of their King and Country, for attempting to secure both against the common Enemy.'

Lord Grenville's admirable and unanswerable letter to the Society for promoting Christian Knowlege, though not announced in the title-page, is added to this tract. Jo.

Art. 27. *Letters of Scævola,* on the Dismissal of His Majesty's late Ministers. Parts I. and II. 8vo. 1s. each. Ridgway. 1807.

These letters made their first appearance in a daily print, but they

are not on that account the less intitled to attention. The author seems to be well acquainted with the transactions of which he treats. He observes of the late ministers, that they are those in whom their king and their country, little more than a year ago, could alone confide: while those who are now in power are the same persons who, at that time, confessed themselves unequal to the arduous task which they have now undertaken. He is of opinion that 'we have exchanged what was stable for what is unstable—what was firm for what is fragile; that instead of a strong Government and a weak Opposition, we have got a weak Government and a strong Opposition; that we have thrown away a mass of solid iron for a lump of incoherent particles, brought and kept together by the magnetism of place.'

The sacredness and extent of the maxim, that for every act of the crown somebody must be responsible, is here very ably supported and enforced. We have ever considered this as one of the most vital principles of our constitution; and if it stood in need of confirmation, we might find such confirmation in the cases of Lords Danby and Somers, to which this writer adverts. The preposterous nature and incalculable mischiefs of pledges, like that which was required of the late ministers, are made abundantly apparent in these pages; and the author shews that they are inconsistent with a privy counsellor's oath, with the duties of a minister, with the practice of the constitution, and wholly subversive of every idea of a free government.

The second part contains a dispassionate statement of the facts which led to the late changes; and serious charges are advanced against the author of the letters signed *A Protestant*, in another daily newspaper, which it is incumbent on him to notice. In the concluding epistle, the writer gives this summary of the facts detailed in that and the preceding letter:

'1. The first point submitted to his Majesty *was not a mere extension of the Irish Act of* 1793 to this kingdom *; but it was the insertion of a clause in the Mutiny Bill, enabling his Majesty to *confer any military commission on any of his liege subjects*.

'2. The measure, to which his Majesty most graciously consented by his answer of the 12th of February, *was not a mere extension of the Irish Act of* 1793 *to England* †; but it was, that his Ministers should submit, for the consideration of Parliament, the propriety of inserting a Clause in the Mutiny Bill, to enable him to *confer any military commission whatever on any of his liege subjects*.

'3. The dispatch to the Duke of Bedford, informing him of the Clauses to be inserted in the Mutiny Bill, was a literal copy of the draft which had been previously submitted to the King.

'4. The Dispatch and Clause transmitted to his Majesty on the 2d of March, differed in no one particular from the Clause originally submitted to his Majesty on the 9th of February, except in the insertion of the words "or appointment" after the words "Military commission."

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* Protestant's Letters, p. 24. † Ib. p. 30.

'5. The

'5. The late Ministers had no reason to suspect, till Wednesday the 4th of March, that there was any misapprehension in his Majesty's mind with regard to the extent of his gracious concessions of the 12th of February.

'If the author of "a Protestant's Letters" is not prepared to controvert these facts, he must admit that his statement is not *full* and *impartial*, but *garbled* and *mutilated* *. I have accepted his challenge, and defy him to make good his assertions.'

Neither the letters of *A Protestant*, nor these of *Scævola* in reply to them, are to be considered as the insignificant effusions of ordinary news-paper-writers. G.2. Jo.

Art. 28. *A true Statement of the Circumstances which led to the late Change of Administration.* 8vo. 6d. Ridgway.

A separate publication of the two concluding letters of the series above noticed. G.2. Jo.

Art. 29. *A short Account of a late short Administration.* The second Edition. 8vo. 6d Ridgway.

We have frequently occasion to observe that the importance of a publication is not to be judged by its bulk; and the little tract before us is a striking instance in point, since much substance is here comprized in a small compass. Though the statement is that of a warm admirer, it is a statement only: but it has on the mind the effect of panegyric. Is the voice of truth in favour of the writer, or are we misled by his address? Let those who are concerned to resist the effect which his narrative produces examine the matter. Strangers to all the parties, and friends only to truth, justice, and liberty, we own that we see nothing in the late changes to call forth exultation. On the contrary, we are not without our apprehensions, but we shall sincerely rejoice if they prove unfounded.

In this pamphlet, the first elements of political wisdom are not sacrificed to an hypocritical and degrading clamour; the interests of the country are not complimented away, from deference to prejudices, by whomsoever entertained: but the ingenious writer wholly confines himself to facts.

We are told that 'the late Administration came into employment on the 7th of February, 1806, and was removed on the 24th of March, 1807, having lasted just one year and forty-five days.

'In that space of time, the system of the army has received the most important improvement of which it was susceptible, by *limiting the period of service*. The character and station of the soldiery are raised, by delivering them from a tenure of servitude for life: and the inducements to enter into the service are both increased, and addressed to a better class of population, by the grant of a provision for life, at the end of the soldier's engagement.'

We should be sorry to be of opinion that the expediency of this plan was not equal to its benevolence.

The claims of the late ministers to confidence from abroad are thus stated by this author:

'* Protestant's Letters, p. 37.'

'An effort was made, in the *negotiation with France*, to restore to this country and to the rest of Europe the blessings of peace. That sincere wish was disappointed by the ambition and duplicity of the enemy; but the negotiation afforded His Majesty the opportunity of manifesting to the Court of Russia his faithful adherence to the spirit and principles of their alliance, and of strengthening that connexion, so important to the liberties of Europe, by the strictest union of councils and measures. The fidelity which was preserved towards all His Majesty's allies throughout that discussion, and in the subsequent communication to Parliament, restored the confidence of foreign courts, which had been recently shaken by a mischievous and dishonourable publication of state papers.'

In the praise given to the same persons for their firm but temperate conduct towards neutrals, we cordially join.—We can only insert a part of their financial regulations, as here communicated:

'A system has been framed, and already completed, in almost all its details, for controlling the collection and issue of the *public money*, in such a manner as effectually to prevent in future abuses and embezzlements, similar to those which were brought to light by the Commissioners of Naval and Military Inquiry. Acts have passed for regulating the receipt of all the great branches of the public revenue, the Customs, the Excise, the Post-office, and the Stamps; by which all remittances and payments are carried immediately to the public account at the Bank of England; and checks are established, which render it impossible, without complete detection, to apply monies drawn from the Bank to any other than the public service.

'The Board of Commissioners for *auditing the public Accounts* has been new-modelled, in order that the enormous arrear of outstanding accounts may be examined and settled without farther procrastination; and at the same time to establish, as the most effectual check upon the current expenditure, an immediate audit of the accounts of each preceding year. These commissioners, under the special instructions they have received from the late Board of Treasury, may likewise be considered as a permanent establishment for inquiring into abuses in the public expenditure.

'The establishment of the *staff* has been greatly reduced. There has been a great diminution of expence in the *barrack* department. There has been a reduction of the establishment of the *commissariat*. The debt incurred upon the *civil list*, by its excesses since the last estimates presented to the House of Commons, has been defrayed out of droits of admiralty which fell to the Crown: and an attempt has been made to prevent the recurrence of such excesses, by directing quarterly estimates to be previously made of all the heads of expence, and all former demands to be satisfied before new expences can be incurred, by introducing a more minute specification into the accounts, and by securing a more strict appropriation of the several sums issued to the services for which they were allotted. *Thirty-six* offices in the customs in Ireland have been abolished by an act of the present session.'

If this author's view be too favourable, let it be opposed by those who will write in the same spirit, and with equal ability.

Jo. Art.

Art. 30. *Veluti in Speculum*; or a Scene in the High Court of Admiralty: displaying the Frauds of Neutral Flags, as exemplified in the Case of the Silenus. With Remarks on the Prosecution for Libel instituted against the Author by Admiral Montagu: the Application of His Majesty's Licences; Forged American Certificates; Injustice towards Neutrals; and Danger of His Majesty's Dock-yards. Addressed to Ministers and Members of Parliament. By John Brown, Author of *the Mysteries of Naturalization.* 8vo. pp. 101. 3s. 6d Jordan and Co. 1807.

Mr. Brown here investigates the causes of the complaints preferred against our government, as well by our own captors as by neutrals. He inveighs against the mode of trial at Doctors Commons; he states that the proceedings in the capture, and pending the suit, too little discriminate between the real and fraudulent Neutral; and that the former has abundant cause to complain of our injustice, while the other profits by and ridicules our simplicity. He condemns the practice of detaining the captured vessels at our great naval arsenals, and very properly advises that different stations should be assigned to them; he also justly reprobates the wanton and careless manner in which captors and their agents treat the papers which they seize on board neutral ships.

He informs us that 'when neutrals are boarded at sea by His Majesty's cruizers, or by privateers, and the ship's papers are taken away, it is seldom indeed that any receipt or acknowledgment is given for them. With the commanders of King's ships, it is omitted from not giving a thought to the impropriety of the omission; with some privateers it is the offspring of *design.* Suppose, for instance, that a prize master, seizing in a hurry the papers of a neutral, should be villain enough to burn or destroy a *material* document, the master might not be able to prove the fact, and the safety of the property might be endangered.'—

'In all cases where papers are sent, without being marked or numbered, but merely sealed up, to the agent, that agent ought not to open the same, but in presence of the actuary, or some notary-public, who should mark every paper, and bear witness that no other papers than those he marked were delivered up by the prize-master.

'No one who has not been abroad, can believe how bitterly this country is declaimed against, on account of the abuses, which, through a long lapse of ages and absence of all reform, have crept into every department connected with prize causes.'

He states that, when a neutral had been examined, and the ship had been allowed to proceed, he has found the letters and papers belonging to her in a parlour of the house of the person in whose hands they were, 'in a *large open basket*, at the mercy of every servant who might please to have lit the fire with them. Yet there were some bills of exchange of 10,000l. each, and in the whole, probably two or three hundred thousand pounds property thus carelessly disposed of. They were neither marked or numbered, or any account taken of them.'

Among the hardships to which *bonâ fide* neutrals are exposed, he says that it is 'a common manœuvre to demand money for the trans-

lation of papers, which cost not a farthing to the agents, not having been translated.

'They hire sheds, cellars, and warehouses, and stowing therein the cargoes, that are ordered to be landed, charge such enormous rent, as eats up the property in a year's time, except it consist of articles of great value.

'They make *one* ship keeper look after a whole tier of neutrals, and they charge every ship with a ship-keeper, and sometimes, in their accounts, double the price of the *wages*.

'They have boarded neutrals in the *harbour*, and then demanded twenty or thirty pounds for *their trouble* in returning their papers.'

We agree with Mr. Brown that 'here is sufficient matter of fact to justify a parliamentary investigation, if any member can be found honest enough to bring the question forward on the broad basis of the public good. And too much is already exposed, if no such independent legislator can be found to move for investigation of these abuses.'

While this pamphlet details matters which call aloud for the most serious and immediate attention of public men, it contains besides much information to gratify the curious. Jo.

Art. 31. *The Wants of the People, and the Means of the Government*: or Objections to the Interference of the Legislature in the Affairs of the Poor, as recommended by Mr Whitbread in the House of Commons, Feb. 19, 1807. By John Bone. 8vo. 3s. Jordan and Co.

It is impossible for any man, who has seriously bestowed attention on the state of Poverty in this country, and the operation of the Pauper System, to treat Mr. Bone's suggestions with indifference. He has certainly placed the subject in an important point of view; and his hints, as tending to simplify what is now complex and embarrassed, deserve more respect than, we fear, they are likely to receive. Legislators, who have constructed a voluminous code of Poor Laws, will not be easily persuaded that "the wisdom of Parliament" has in this instance been totally misapplied, and that Poverty has been increased by their mistaken endeavours to diminish it. This, however, is the burden of Mr. Bone's Philippic. For a motto to his pamphlet, he takes this passage from Mr. Whitbread's Speech: "I do not wish to interfere with the Economy of the Poor, when it can be avoided; I neither want to touch the arrangement of their families, nor to meddle with their earnings, with their food, with their cloathing, with their habitations, nor any of their concerns.—*I wish the Poor Man to be left to himself until he ask for legislative interference.—It is time enough for us to interfere when he comes to us for help.*" On this ground Mr. Bone meets the Senator; contending that the mighty mass of poverty, which now so formidably presents itself, is purely artificial, created by political oversight, and that to remedy the evil we must undo all that our predecessors in the way of law-making have done for the poor. He does not propose an alteration, but a *total repeal* of the Pauper Code. His advice is to place the People "all equal before the law;" to abolish settlements, and to leave men at liberty to carry their exertions to the best market; to annihilate corporations;

porations; to abolish all laws against monopolies and combinations of workmen; to alter the system of finance; and to reform the parliament. These propositions, in all their extent, will not obtain perhaps even a patient hearing: but it may be worth while to consider how far his complaints of unfairness of treatment towards the poor are just, and how far he is right in stating that the Pauper System prevents the multitude from doing what they would otherwise do for themselves. Mischiefs, no doubt, may be produced by over-legislating. The *laissez faire* is an excellent maxim; and had it been duly regarded, our Statute Book would have been more valuable and less voluminous.

Though we cannot accede to Mr. Bone's proposition of abolishing the Poor's Rate,—for what is then to become of the impotent and disabled Poor?—we highly applaud his suggestion of exalting the character of the labourer, and of encouraging him to do all that he can for himself, independently of legal or voluntary bounty.—The uncharitableness of charity, as it is too often conducted, is a theme with this writer; and at the end of his pamphlet, he recommends an Institution called "Tranquillity," the object of which is to assist the Poor in preserving their independence and future comfort by helping them to apply any little savings to the greatest advantage: thus providing a fund for support in age. The idea merits notice in all populous districts: but those of the poor, whose earnings are inadequate to their daily demands, cannot have any savings to apply in this manner. Mo-y.

Art. 32. *General Reflections on the System of the Poor Laws*, with a short View of Mr. Whitbread's Bill and a Comment on it. 8vo. 1s. 6d. Bickerstaff.

How much has been written, and how little has been done, to advance the true policy of the state with respect to its Poor; who, from their number and utility, are intitled to the provident care of the Legislature!—To frame a System of Poor-Laws which shall be altogether unexceptionable may, perhaps, be impossible: but it is, we believe, generally admitted that our present system is capable of considerable improvement. Though this amelioration has been postponed from time to time, we are inclined to cherish a hope, from the general discussion which the subject receives, that at last something material will be effected. The author of this pamphlet, who subscribes the Introduction, *John Berkeley Monck*, does not profess to suggest any new thoughts, but endeavours to bring into a small compass, for the convenience of perusal, the remarks which have been recently offered on the nature and operation of the Poor Laws; while he hopes, by his comments on Mr. Whitbread's Bill, to assist the reader in appreciating its merits and defects. Mr. M. agrees with those writers who represent our present System as fallacious, and tending to promote Poverty; and that the Poor are such as we find them, 'swarming, dispirited, oppressed, degraded, and vicious,' he attributes to the operation of existing laws. To reform this serious and growing evil, he recommends provision for the better education of the children of the poor;—that no person asking relief should be compelled to go into the work-house, which should merely contain

contain those who are indigent through age, sickness, and infirmities; —that the present plan of unlimited maintenance should be corrected and abridged;—and that the rate should be restricted to a very low and certain amount. The comments on Mr. Whitbread's bill are judicious, but they are not so full as those which occur in the pamphlet noticed in the following article. Mo-y.

Art. 33. *A Letter to the Honourable and Right Rev. the Lord Bishop of Durham*, President of the Society for bettering the Condition of the Poor, on the Principle and Detail of the Measures now under the Consideration of Parliament, for promoting and encouraging Industry, and for the Relief and Regulation of the Poor. By Thomas Bernard, Esq. 8vo. 2s. Hatchard.

It was to us a matter of some surprise, to learn that Mr. Whitbread had never sought any communication with the Society for bettering the Condition of the Poor, nor consulted so intelligent and well-informed a person as Mr. Bernard is known to be, on the several clauses of his Poor Bill: but it gives us pleasure to find that Mr. B. has not consequently been restrained from offering his opinion; and we conclude that his views of the subject will have their due weight even with Mr. W. himself, when he next brings forwards the Bill that bears his name. He cannot be ignorant that the author of this letter, from his benevolent and diligent attention to the circumstances and situation of the Poor, for a series of years, has collected a large mass of experience, which renders his judgment of some value on the several questions that must occupy the Legislature, whenever the alteration of our present system of Poor Laws is proposed in Parliament. We feel assured, therefore, that Mr. W. will see the propriety of listening to some of Mr. Bernard's suggestions, and that this dispassionate review of his Bill will be thankfully received. Mr. B. points out those clauses which meet his approbation, and those which he thinks are liable to objections. He mentions with pleasure and satisfaction the proposition for repealing that part of the 9th of George I. which excludes from all relief the labourer who will not *condescend* to be the inmate of a Parish Workhouse, considering this law as injurious to the feelings and habits of the English Cottager. The clauses which exempt labourers from the parish rate, which enable also overseers to board infants and incapacitated persons with their relations and friends, and which propose rewards to labourers who have brought up families without relief from the Parish,—and particularly the provisions for the moral and religious education of the Poor,—receive Mr. B.'s praise: but those clauses which give control to the Vestry as to Rates and Relief,—which respect the boarding of the Poor in Work-houses, —the punishment of the disorderly by making them wear a Badge, with the words "Criminal Poor,"—the assessing of Stock in Trade, and the levying of a County Rate in order to relieve the peculiarly burdened parishes,—are parts of the bill which he thinks require consideration Though he approves the outlines of the plan for the education of the poor, there are circumstances which appear to him to have been overlooked, and which will materially af-

fect its practical operation. As to the proposal of the "Poor's Fund" and the "Poor's Assurance," he suggests insurmountable objections to these parts of Mr. W.'s system. While the author of the last noticed pamphlet regards these intended National Offices as pompuous institutions in which little or nothing would be done, Mr. B adverts to the impossibility of keeping the accounts of 500,000 labouring poor and managing their petty remittances, and to the numerous mistakes and frauds which must unavoidably occur. He justly observes that, if any Fund of this kind be established, it must be *parochial*.

The object of these strictures is to promote the virtue and comfort of the Poor, but not to encourage measures which would *force an extraordinary population;* which, it has frequently been remarked, is the tendency of the present system of our Poor-Laws. This subject, indeed, is now so embarrassed with difficulties, that it requires all the wisdom of our Legislators to remedy the evils which have grown and are accumulating on the Country from this source. Mo-y.

MEDICINE, &c.

Art. 34. *Morborum puerilium Epitome; auctore Gul. Heberden, Regi Reginæque Britanniarum Medico extraordinario.* 8vo. 3s. 6d. Payne. 1804.

Art. 35. *An Epitome of the Diseases incident to Children.* By William Heberden, M.D. &c. small 8vo. 3s. Boards. Payne. 1807.

Dr. Heberden here undertakes not to instruct philosophers, but nurses and midwives; and, as the title imports, the work is to be considered rather as an abstract of the present state of medical science on the subject of the diseases of children, than as containing any new information. He states that his principal object is to expose some of the erroneous opinions which prevail in this department of practice, and to rescue it from the hands of the ignorant and illiterate.—The subjects are treated plainly and concisely, the leading symptoms of the diseases are well characterized, and the diagnoses are pointed out in such a manner as to prove that the author is familiarly acquainted with the topics on which he writes. The practice recommended is in general judicious, but we must confess that it does not appear always sufficiently vigorous and decisive.

We present our readers with the section on Worms; and as we think that the treatise is now rendered more useful than it could be while it was confined to a dead language, we shall quote from the English edition, lately published: though learned readers could not fail to admire the classical elegance of the author's Latin, which, perhaps, has seldom been equalled by modern writers.

'Different kinds of worms are found in the human body. In some countries they are very common, in others less so: and it may happen that certain conditions of the atmosphere may be more favourable to their production. The largest species is called the tape worm, from its resemblance to a piece of tape. It consists of a chain of shorter worms, each individual of which approaches in form to a gourd seed, and from thence has sometimes been named. They are more

more frequent in Swisserland, and in Holland, than in this country. Another sort is generally known by the name of the round worm, and resembles the common earth worms. The smallest of all are the ascarides, or thread worms, like little pieces of thread.

'Each variety is attended with nearly the same symptoms. These are, a strong breath; an itching of the nose, and fundament, which increases towards night; sometimes an excessive appetite, sometimes none at all; pains of the head, and stomach; griping, and hardness of the belly; vomiting; slimy stools; fever; thirst; giddiness; grinding of the teeth: disturbed sleep; cough; and convulsions.

'But though all these signs are usual in cases of worms, yet they are sometimes met with where there are no worms; and at other times worms are voided without any previous notice. So that we may indeed form a reasonable conjecture of their existence; but we cannot be certain, till they have been observed in the stools.

'It is useful to purge the body with the infusion of senna, or with rhubarb, or jalap, to which most join a small proportion of calomel. These must be repeated at moderate intervals, as the strength will bear. Sometimes injections are of service, especially when the worms are lodged in the lower part of the intestines, which is the habit of the ascarides. The digestion must be supported by proper food, and by the remedies which strengthen the stomach. And a diligent attention is requisite, that no superfluous matter be retained in the bowels: for wherever there is nourishment convenient for their growth, thither the seeds of plants, thither the eggs of animals are presently conveyed.'

The only deviation of any consequence from the original Latin edition, in this English translation, is the addition of a short chapter on the purple spots which appear in children, principally in girls, about the age of twelve: which seem to yield but little to medicine, but subside voluntarily, and which are not attended by fever, or any bad consequences. Bos.

POETRY.

Art. 36. *St. Stephen's Chapel:* a satirical poem. By Horatius. 8vo. 3s. Ridgway

This poet, who raises his voice in favor of independence, is a good old fashioned whig, and, true to his text, invokes the Immortal Fox to inspire his lay. Under such auspices, the Genius of Britain rises before him; he traces our misfortunes backwards to their source forty years ago; and he holds up the present actors in St. Stephen's Chapel in what he thinks are their true colours. While the pupils and followers of Mr. Pitt, who is said 'to have made no great man but Bonaparte,' are placed in no favourable point of view, Lords Grenville and Howick become the objects of his political idolatry, and their removal from office is pronounced a public misfortune:

'Grenville and Howick! truly great and just!
Still to your conduct shall the nation trust!
When all your party pour'd their cheering ray,
To cast a sunshine o'er the desert way,

You,

You, like the cloud that guided Israel's race,
Shone in the skies, and march'd before our face.
And, though the beams that cheer'd us then have set,
Oh watch our wanderings, and preserve us yet,
Still o'er the deserts raise your guiding light,
And blaze, the pillars of the lonely night!'

Mr. Sheridan is called 'the light-heel'd Ariel of the house'; Mr. Whitbread is praised for his magnanimity and judgment; Lord H. Petty is expected 'to rise the Chatham of a future day;' Mr. Windham is named 'the shifting terror of the coward foe;' Mr. Grattan is 'a magic organ'; and other adherents of the late Ministry are named in a lump as 'illustrious.' A humorous debate ensues, in which the members of the old and the new administration are pitted against each other. At the end, Lord Erskine and other whig Lords in and with the late Ministry are represented as intitled to national veneration:

'How can I leave unsung brave Moira's fame,
Or generous Holland's bright and classic name!
O'er lofty Stafford drop the careless veil,
Or pass the praise of zealous Lauderdale?
Ye patriot few! your country's best redoubt!
Who strongly stand against th' encroaching rout,
More lasting works shall paint your troublous age,
And trace your glories on th' historic page.
Enough for me, while yet your fame is young,
To add my mite of transitory song,
Blest, if the strain where fiction does not dwell,
May claim the glory of a poet's shell!'

Except a few hobbling, prosaic lines, this poem is tolerably executed, and will not be despised by the party whose cause it espouses. Mo-y.

Art. 37. *All the Blocks!* or, An Antidote to "All the Talents." A satirical Poem in three Dialogues. By Flagellum. 8vo. 3s. 6d. Boards. Matthews and Leigh.

Could the wit, which now seems flying about in all directions, be exchanged for a little sound judgment, and presented to the existing or any other ministry, we might hope

'——— ——— *Napoleon's* schemes to check
And break of *Talleyrand* the crooked neck:'

but, while opposing factions are more fertile in reciprocal abuse than in magnanimity and wisdom, the smile which satire may excite will be blended with much regret, at seeing domestic rancour subserving the purposes of the enemy. The author of "All the Blocks" is not inferior to the *Talent*-bedaubing bard in the use of coarse compliments. Indeed, he treats those characters, who are without the pale of his political charity, as if they were real *blocks*, and lays on with as little mercy as Punch on the wooden joulter of his wife. Some of *Flagellum*'s hard knocks will be considered as

no fun by the party to which they are applied: but, to the objects of *Polypus*'s satire, they may be (for aught that we know) a delicious treat. The present first Lord of the T—y is 'a block of Port'and stone' and 'the head of the wrongheads;' M—lg—ve 'merely knows a ship's a ship at most'; C—nn—g is no more fit for the foreign department 'than a barber's pole;' Lord E—n is

'The chanc'ry's dray-cart! Drone of Lincoln's Inn,
The tight cork'd bottle of its endless bin!

J-nky Ld. H-wks—y is 'a true sucking Court-leech,' and C—stl—gh 'a drum-head.' Others also obtain a portrait in verse: but the poet will not condescend to give all a separate picture:

'Those great men B-th-rst, M—ntr—se, and Ch-th-m,
Are not in my opinion worth one d-m.'

The whole of the present Ministry is dubbed 'a batch of Asses,' and *Flagellum* concludes with wishing '*All the Talents* back, *they* at the devil.'

Flagellum has little reason to crow over Polypus's defective verse, after having himself produced this couplet:

'Such is the case with Perc-val, sir:—for,
Though good as lawyer, he's no chancellor.'

To help out the satire on the present Ministry, Elijah's Mantle is parodied, and the Devil's Mantle thrown to them. Mo-y.

Art. 38. *The Alarum*, a Poem, humbly dedicated to Britons of all Descriptions who love their King and venerate the happy Constitution of their Country. 8vo. 2s. 6d. Chapple.

Every alarmist cannot make an Alarum, either in prose or verse. We do not dispute the patriotic feelings of this writer: he is zealous for his country's good: but alas! it is not poetic zeal, calculated to rouse and inflame.

'In these blest isles we bow to GEORGE's throne,
Surrounded by one adamantine zone;
The *atmospheric* zone, of pow'r divine,
Whose em'ralds bright and zapphires brilliant shine;
'Midst these bright gems Britannia's Union flies,
Triumphant waves, and Gallia's strength defies;
To weeping kingdom bears her blest relief,
And, with her blood, supports each regal chief;
Checks BONAPARTE in his base career,
As MARLBRO', 'erst, taught LOUIS how to fear!'

The multitude, instead of being struck by these lines, would coldly ask the author what he meant by his atmospheric zone? Do

CORRES-

CORRESPONDENCE.

'*To the* EDITOR *of the* MONTHLY REVIEW.

SIR,

'I am glad to see that, in your last Appendix, (article, Bothe's edition of Æschylus) you have stated what is not generally known, that the Octavo Æschylus, published in the last year, is not only Mr. Porson's true edition, but contains many corrections, which are not to be found in the Glasgow Folio. I have collated the two editions in the *Choëphoroe*; and the collation, which, though probably imperfect, will evince the superiority of the Octavo original to the Folio copy, is much at your service.

'I have in my possession an impression of the *Choëphoroe*, *Glasg. apud Foulis*, 1777, which so exactly agrees with Mr. Porson's edition, except in one or two minute particulars, altered, of course, *inter imprimendum*, that it was manifestly taken by Foulis for himself, from the press while actually set for the lawful proprietors. The very date betrays a fraud: for Mr. Porson, whose readings are exhibited in this edition, was at Eton in 1777. I also possess another impression of the same play by the same person, I believe in the same year: but it is totally unlike the former.

'I am, Sir, Your most humble servant,

'CANTABRIGIENSIS.' P. P. Dobree.

COLLATION.

	Folio.	*Octavo.*
4	τάδε γε	τῶδε
17	ξύμμαχος	σύμμαχος
18	ἐκ ποδῶν	ἐκποδὼν
45	ἐκβαλλεῖν (*sic*)	ἐκβαλεῖν
71	χαιρομυσῆ	χερομυσῆ
81	πένθεσι	πένθεσιν
120	μοῦ 'στιν	μοῦσκιν
124	δ' ὁμμάτων	δωμάτων
138	τε μοὶ	τ' ἐμοὶ
155	δέσποτα	δέσποθ'
194	κινυσσόμη	'κινυσσόμην
287	διώκε[illegible]ι	διωκάθει
323	ἡ μαλερὰ	μαλερὰ
345	κατειαρίσθης	κατηναρίσθης
363	ἄλλων	ἄλλῳ
433	ἀρὰ	ἄρα
439	κ[illegible]εῖναι	θεῖναι
442	παῖρώϊον	παῖρῳον
459	ξυμβάλλει	ξυμβάλοι
505	λίνον	λινου
508	*uncis non includitur*	508 *uncis includitur*
521	παρῆν	παρὴ
529	μαζὸν	μαστὸν
542	πᾶσιν	πᾶσι
609	σύμμελρόν γε	ξυμ.
611	ἀλλὰ	ἄλλαν

620 κιχάνει

	Folio.	*Octavo.*
	620 κιχάνει	κιγχάνει
T	765 Τί πως;	Η πως;
	787 δὴ χθρῶν	δὴ 'χθρῶν
	840 δειμαλοσ[α]γὲς	αἱματοσ[α]γὲς
	848 αὐλὸς	αὐτὸν
	904 ξυγκάθευδ'	συγκάθευδ'
	925 ὁρίζει	οὐρίζει (*sic*)
	939 δὲ φραδαῖσιν	ἐν φραδαῖσιν
	946 δὲ μάχα	δὴ μάχα
	951 Παρνάσσιος	Παρνάσιος
	976 ἀθλίας	ἀθλίῳ
	988 ὡς νόμος	ὡς νόμου
	1039 μοι, λεως	μὲν ὡς
	1044 Αργείην	Αργείαν
	1050 φοβοῦ νικῶ	φόβου νικῶ
	1062 συμφοραῖς	ξυμ.

The letter from Lisbon, dated March 18, is received, but too late to allow of our paying due attention to it in this number.

We have no objection to be *reviewed* by *Philo-Johnson*, or any other friendly Correspondent. *Hanc veniam petimus damusque vicissim.* —It will be difficult, however, to lay the line against innovations in language, which form the subject of *Philo-Johnson*'s letter, since our advancement in knowlege and our discoveries in science must unavoidably lead to the introduction of new terms: but we join with our Correspondent in objecting to the naturalization of unnecessary foreign phrases, whether they are imported from France or from America; in the latter of which countries, we agree with him, the English language is in a very deteriorated state. In the present instance, *Philo-Johnson* objects to the adoption of the word *Executive*, applied substantively, which by chance occurred in our last Number p. 87, and the use of which is certainly gaining ground among us. We have not time and room to enter into a discussion of this subject here: but we readily accept, because we believe that we deserve, the praise offered by our Correspondent to the general purity of the style of the M. R.; and we shall endeavour to continue worthy of such commendation.

☞ In the last *Appendix*, published with the Number for May, P. 469. l. 5. from bott. for 'chromie,' r. *chrome*.—P. 475. l. 5. for 'Villey,' r. *Velley*.—P. 488. l. 6. after '*country*,' dele the words '*more than in India*.' Ibid. l. 7. after '*uncertain*,' add *than in India*.—P. 522. l. 5. from bott. for 'εἳ, r. εἵ.—P. 526. l. 5. from bott. for 'corrections,' r. *correction*.—P. 527. l. 20. after 'reading,' insert a comma.—P. 538. l. penult. for '*Tarentio*,' r. *Tarentino*.

In the Number for May, p. 8. l. 9. dele the final *c* in '*Lanthonic*.'—P. 74. l. penult. for 'lessons,' r. *lesson*, with a comma after it.

Errors, pp. 128, 163, 167, 198-9, 202, 212, 224.